

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

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NEW SERIES
VOLUME XL. No. 38

Who's Who and What's What

If you are living in sin yourself you can't be used of God in saving other folks from sin.

Mr. Wm. James Work begins his work at Suffolk, Va., auspiciously. He misses the Mississippi brotherhood.

Rev. McKinley Norman has resigned the pastorate at Waxahatchie, Texas, to accept the call to First Church, Roswell, N. M. He is the Texas member of the Board of Trustees of the Baptist Bible Institute.

J. R. Hickerson, Jr., son of the pastor at Commerce, Texas, was recently ordained to the ministry. He is a student in East Texas State Teachers College, 17 years old and preaches every Sunday to two churches.

Charles Yates, British amateur golf champion, is said never to have smoked or drank. Sure! he means to be always at his best. He does it to obtain a corruptible crown. The Christian keeps fit to obtain an incorruptible.

The news dispatches last week brought notice of the death of Rev. W. A. Jordan. He was some years ago pastor at Yazoo City and at Aberdeen in Mississippi, also at Flora. He went from Mississippi to New Orleans, and has more recently been in Alabama and Georgia. He leaves his widow and two daughters.

Mr. Chas. E. Emerson of Hernando passed away recently. He was for many years a successful merchant, a useful deacon, a Christlike servant of God. He was happy in service, and greatly loved. His wife preceded him to the heavenly home by only a few months.

Dr. Geo. W. Truett recently preached in his pulpit in Dallas, having sufficiently recovered from his illness. He will spend two months in Canada, will hold a cowboy's camp meeting the last of August, and resume his work in Dallas in September. He is now limiting himself to one address a day.

Dr. P. H. Anderson was for many years a missionary in China, and wished to return to China, but seems providentially prevented. He got as far as Hawai and the war in China stopped him. He will return to America and resume his teaching in the Baptist Bible Institute in New Orleans. In the meantime he writes from Honolulu an article on Evangelism in the foreign mission field for The Western Recorder. He believes that the emphasis needs to be put again on evangelism in China rather than on institutions; and he believes that the disturbed conditions in that country today are helping to restore the emphasis on evangelism. Institutions have been destroyed or greatly impaired. The people are in distress and are approachable. The evangelist is having his opportunity as never before, and the people are responsive. Personal testimony is the weapon of every Christian. "These overcame by the blood of Jesus and the words of their testimony." God works in mysterious ways his wonders to perform. He plants his footsteps on the seas and rides upon the storm. Dr. Anderson says that in Hawai which is an American territory, there are 150,000 Japanese, of whom 95 per cent are not Christians; 30,000 Chinese of whom not over 5 per cent have any church connection. There are many Hawaiians and Portuguese, most of whom are Catholics.

Chaplain P. E. Cullom having supplied the church at Clintwood, Va., for some months is invited to become pastor.

Swedes have been in America for 300 years. Swedish Baptists began less than 100 years ago. There are 300 Swedish Baptist church in the United States with 3,600 members.

South Main St. Church, Houston, Texas, has received 75 new members in the two months' pastorate of Dr. E. H. Westmoreland, formerly at Leland, Miss. The increase in offerings over the same time last year is \$800.00 a month, and increase in Sunday school attendance has been 100 a month.

For a century New York state has had a constitutional provision against lotteries and gambling. Recently an effort was made which failed to license gambling, not because it was right, but because it needed "regulating" and that it would "produce revenue." The love of money is still a root of every kind of evil.

Do you favor a tax on liquor that the state may provide for the aged and dependent? Then you favor the taking bread from the mouths of children who have drunken parents in order that you may be spared the cost of taking care of some dependent. You would rob the poor and helpless, you would sink men into sodden inebriacy that you may hear the click of a coin in your own pocket. You become the devil's henchman to rob the widow and orphan and send the souls of drunken wretches to hell.

They say that many years ago "Bob" Taylor was elected governor of Tennessee because he campaigned with a fiddle. And now they tell us that a man is nominated for governor in Texas because his campaign was carried on principally by "Hill Billy music." Music hath charms to secure the votes. The Texas candidate said his platform is the ten commandments, and he urged the folks to go to church. He is a Methodist, goes to church and will be the next governor.

Jesus told his disciples, "He that is bathed needeth not save to wash his feet." And they will need it constantly. The Christian has been cleansed from the guilt of sin, discharged from its penalty and strengthened to resist its control. But he is walking in the world, and he will find himself corrupted by contacts with this present evil age. He will not again need to be regenerated, but he will need to cleanse the stains of evil from his feet. Daily he will ask God to cleanse him. "If we walk in the light as He is in the light, we will have fellowship one with another (we and God), and the blood of Jesus Christ His Son cleanseth from all sin."

Those who work at the making of religious papers know something of the value of the secular press, and glory in the great service to humanity that many editors and news agencies are rendering to the world. It is impossible to conceive of the world's business going on without that means of publicity, information, forming and guiding of public opinion. But the work of the churches is not and cannot be promoted by the secular press. Just so all of us recognize the great service, even the essential service rendered by the schools which are supported, operated and controlled by the state. But if men and women are to be inspired and trained for Christian service we must have and patronize and support Christian schools, where Christians ideals are maintained, and young people are made efficient in the work of Christ.

The meeting at Hazlehurst resulted in 57 additions to the church. Pastor G. P. White baptized 35. The preaching was by Evangelist S. E. Tull.

The people of Tangipahoa church cooperated beautifully in the meeting last week while Pastor A. T. Talbert preached. There were 45 additions, 25 by baptism.

Pastor Glen Smith reports seven additions by baptism at Pine Grove, Newton County, in a meeting in which Rev. J. H. Kennedy preached. The work is going well.

Last week brother D. I. Young of Eden went back to Salem church, Franklin County, where he found his wife some years ago, to help in a meeting. His wife went back too and two of the children, now grown up and all helped. There were eleven additions.

Pastor J. B. Quin highly commends the work of brother C. W. Thompson of Liberty in the meeting in Friendship church, Pike County. The Lord blessed the people and answered their prayers. There were 15 added to the church. Last week Dr. Quin was with Pastor P. B. Bliss in a meeting at McCalls.

Rev. A. B. Pierce of Crystal Springs assisted Pastor J. A. Taylor at New Sight, Lincoln County, in a good meeting; ten professions of faith and five additions by letter. He was also with Pastor D. O. Horne at Fair River church. Ten additions, 7 by baptism. He assists Pastor Petty this week at Pine Bluff church, Copiah County.

Rev. Montie Davis assisted Pastor J. E. McCraw in a meeting in Beulah church, Newton County, July 17-22. Large crowds; 20 additions, 19 by baptism. The church "showered" the pastor; there were 3085 chapters in the Bible read. Brother McCraw has been pastor here 12 years.

Pastor Montie Davis preached in the meeting at Linwood church. Immense crowds; 13 additions, 10 by baptism. There were 4103 chapters in the Bible read. Prof. Carney Smith led the music; Mrs. Davis pianist; Miss Omega Nutt played the piano-accordion. Pastor Davis has the same help this week at Rock Branch.

Mr. Roger W. Babson is quoted: "If I were editor, I would issue an illustrated paper which pastors would work hard to have in the homes of their people because it featured in an interesting and newsy way church attendance, church membership, family worship, temperance, and other subjects which would help them in their work. I further believe that such a policy would immediately build circulation and make it a profitable paper." Thank you Mr. Babson, we are working along that line with some success.

Isn't it funny, yes, humorous, if you prefer that word, the assumed superior wisdom of those intellectually elite who tell you they will believe nothing that their reason does not receive and approve. No, the trinity and the virgin birth do not chime with their comprehension, and so they are metaphysically taboo. It is about as if a pigmy standing under a palm tree one hundred feet high and looking up says, "I cannot concede that there are any dates on that tree, for I cannot reach them." Or an infant in swaddling clothes should dispute what his father and mother are saying to each other because forsooth he does not understand a word of it. And his denial of all that is said is based upon the fact that he does not understand it. And the fact that he does not understand it is proof of his superior intelligence!

Sparks and Splinters

It is said that in the past three years 250 miners in South Wales have deserted the coal fields to become ministers of the gospel.

I was at Pine Bluff with Pastor H. C. Buffin last week. Seven for baptism. Good day at Newton yesterday.—R. A. Morris.

A card from Rev. O. O. Hailey tells us he goes immediately to Georgetown to be pastor there. He has been three years at Independence, La. Our Mississippians will welcome him back to his native state. He is an alumnus of Mississippi College.

Deacon John D. Davis of First Church, Greenville, has been superintendent of the Sunday school for nine years and has a hundred percent record for the whole time, and he has helped many other folks toward the 100% standard.

A pastor must be interested in people, must go after folks. Some years ago in the town where Dr. W. E. Farr was pastor of the Baptist church a meeting was in progress at the Methodist church. The visiting brother asked all to hold up their hands who had not met the Methodist pastor. A multitude of hands went up. Then he asked all who had not met the Baptist pastor to hold up their hands. One man near the back of the house held up his hand. Brother Farr who was at the front walked over all the benches to get to him and shake his hand.

Rev. C. Z. Holland of Canton helped in a good meeting at Madden, Leake County, where Rev. J. W. Burnett is pastor. There were about eight additions. He also preached in the meeting at Pisgah church, Rankin County, an afternoon appointment of his. There were two additions. This week he is in a young people's revival in his own church at Canton, where Rev. Robt. Martin and Misses Williams and Green are helping with the young people.

The First Baptist Church, Biloxi, has for the past few years included the Vacation Bible school in its regular program, but the school recently held was in many respects the best ever held in the church. The pastor served as superintendent and was assisted by a fine group of well trained workers, most of whom assisted in former schools. A goodly number of young people have recently united with the church by profession of faith and baptism, and some doubtless came as a result of the work done in the vacation school. The church now has three choirs, junior, young people and adult.

I am trying to write a book which will present some of the benefits and blessings that come to Christians in their reading of the Bible and I am seeking to do this by weaving into my chapters many fresh, interesting incidents bearing on the subject. I shall be very grateful, therefore, to any readers of The Baptist Record who will write me of any specific help received by them, particularly in their Christian life, in their reading of the Bible. Anything that they will write as to their experience with their Bible will be much appreciated.—E. B. Hatcher, Bryn Mawr Gables, Bryn Mawr, Pa.

I have been in three meetings since the third Sunday in June. The first of these meetings was with the First Baptist Church, Mineola, Texas, where brother Perry F. Evans is the pastor, and brother D. W. Boone of Dallas, Texas, brought the evangelistic messages. Seventeen united with the church. The second meeting was with the Inverness Church, Inverness, Miss. Brother J. A. Stewart of West Point brought great messages to the increasing congregations. There were several additions to the church. Brother Baldridge, the pastor, is very much loved of his people. The third meeting was with the First Church, Winona, Miss. The meeting lasted only eight days. The rain interfered a great deal with the services. Dr. M. O. Patterson brought a splendid message, full of spiritual food. Had delightful fellowship with the pastor, brother Hickman, and the good people of Winona.—Joe Canzonieri.

Twelve billion cigarettes a year is what it takes to fumigate New York City.

Read what brother Bryan Simmons says this week about the Orphanage. Count it a blessed opportunity to help somebody today.

Evangelist Harry O. Anderson became vice-president of Northern Baptist Theological Seminary in January. He will still spend part of his time in evangelistic work.

I wish to express the joy and pleasure I have received from the Record. Especially so, as I am a mute and reading is the way I spend most all my time.—Miss Mary Allen, Union, Miss.

Pastor Glen Allen Smith was assisted in a meeting at Pinegrove church, Lauderdale County, by Rev. Hardee Kennedy, Quitman, R. 1. Seven were received for baptism and the church strengthened. J. T. McRae of W. Enterprise led the singing, Miss Ethel McRae organist.—J. A. Windham.

Wayside Baptist Church had its revival meeting July 17-22. The pastor assisted by Rev. Earl Hewlett McElroy, pastor of Charleston Baptist Church. Good congregations, sane preaching, good results; 5 additions to the church by baptism, 4 young ladies and one man, the head of a family, and two additions by letter.—J. R. G. Hewlett, Pastor.

Rev. S. G. Posey, pastor of First Church, Austin, Texas, started on a tour of South America, but in Cuba was taken ill and when he reached the Panama Canal Zone was advised by physicians to return to the U. S. A. He was examined at the Baptist Hospital in New Orleans, and it is thought his ailment is one originating in the tropical countries and after some weeks he is expected to be able to resume his work.

Dr. L. R. Scarborough, president of the Southern Baptist Convention, will conduct an eight-day evangelistic meeting at the Druid Hills Baptist Church, Atlanta, beginning Sunday, July 31, and continuing through Sunday, August 7, with services daily at 11 o'clock and 8 o'clock. Prof. I. E. Reynolds of the Southwestern Seminary will have charge of the singing. The Sunday services will be broadcast, morning services over station WGST and evening services over station WATL.

Pastor D. W. Moulder was aided by brother M. E. Perry in the meeting at Beulah church, Polkville, seven days beginning July 8; R. T. Moulder leading the singing. Great gospel preaching resulted in a good revival and 17 additions, 5 by baptism. At White Oak Pastor Moulder was assisted by Rev. C. Z. Holland, "one of the best." There were great crowds, a genuine revival, 17 additions to the church, 15 by baptism. Four deacons were elected. Last week brother Moulder was at his home church assisted by brother J. D. Walker.

Is our generation sinking into imbecility? Of course some wise acres will reply with the question, Are some of our folks sinking into senility? All right, or as the weaklings say "O.K." Let's face both questions. It is a good thing to face question marks; they at least tend to provoke thinking. And thinking is in danger of becoming a lost art, or relegated to a small group. What we are troubled about is that so many people have quit thinking. It gives them a headache; or as they, the weaklings, would say, "a pain in the neck," there being no place worth calling a head. What are the people reading? What do you see on display in the magazine racks, in store or home? Pictures! It used to be supposed that pictures were for the primers. We didn't have them in the books even for the larger children. Now we believe in pictures. The Bible has a good many of them of one sort or another, but when the picture becomes the main thing, an end in itself, then has it supplanted and prevented thinking. Pictures are supposed to illustrate, but if you have nothing to illustrate! Or what is worse, if you have only indecency! Unless our schools, from the primary on through the university can teach people to think, can provoke them to think, can stimulate thought, feed it and guide it, then we are doomed to imbecility.

Rev. Wyatt Hunter began his work with First Church, McComb, the middle of July.

Rev. E. M. Causey preached at Parkway church, Jackson, en route to Jayess, Lawrence County, where he helped Pastor B. H. Douglas in a meeting. He is pastor at Zwolle, La.

Rev. A. C. Hanna, a grandson of Adoniram Judson, and 25 years a missionary in Burma, attended the Northern Baptist Convention in May.

Dr. H. E. Dana who went back to Bowlin church to help in a meeting where he was pastor when a 19 year old student in Mississippi College, writes: "I shall ever think of you with tenderness, since the first public religious act of my life was performed under your ministry. I still remember vividly your sermon on the Cross that summer afternoon, and my own sentiments as I walked down the aisle of old Antioch church and gave you my hand. I have learned a good many things since then, but I still believe in the cross the way you preached it that August afternoon in 1900—thirty-eight years ago."

Pastor H. H. Hargrove recently concluded his first year's work as pastor of Columbus Avenue Church, Waco, the largest church in the city and in that district of Texas. There were 217 additions to the church, 80 by baptism. Total contributions \$32,828.00, of which \$9,560.70 went to missions. About 760 copies of the state Baptist paper go to the families in this church, and the results have been very gratifying. A recent gift to the church of adjoining property gives them now half a city block. The gift included a 20 room house, used for Sunday school work. It is the purpose of the church to erect an educational building, the Sunday school now averaging about 900. In the revival meeting in April the pastor preached; 45 additions. He also helped Pastor L. T. Fagan in a meeting at Grand Prairie, with eight or nine conversions. In June brother Hargrove helped at First Church, Hearne, 72 additions. He will be with Pastor R. B. Patterson at Okolona the latter part of August.

We had opportunity last week to observe the work on one of our state mission fields. Rev. J. R. Eubanks was employed by the Convention Board to work as a missionary in the Greenville territory. He and his wife began March 1. He is pastor of a once-a-month church at Priscilla a short distance from Greenville. He also found a small group at Lamont. He began looking for unaffiliated Baptists and unshepherded people in Greenville, a city of some 20,000 people, with only one Baptist church. Deacon Jno. D. Davis, superintendent of First Church Sunday school, greatly assisted him. Gradually a Sunday school was organized in the southern part of the city, and another in the north end. They met in a front room of a modest residence. The people filled the room and they had to hunt for larger quarters. It is a story of patient work. After a while they determined to build a tabernacle and organize a church. On the fourth Sunday they met and organized in the unfinished tabernacle. They asked the editor to come and help and rejoice with them. Twenty-two went into the organization, and they were bidden Godspeed by people from the First Church and Priscilla. We remained with them through Thursday night, preaching twice a day. There were ten additions to the new church, eight by baptism. The congregations kept growing in number and interest all the time. They sang and prayed and listened to the word. Many of them are new at the business but are willing to work. Brother Montgomery helped with the singing. Dr. Smith of the First Church came, and other members helped. Brother John D. Davis and his wife have rendered most valuable assistance. He is a member of the Convention Board and believes in spreading the gospel. We were taken care of by him and his wife with genuine Christian hospitality. The meeting was still going on when we left, with good prospects. The people believe in brother Eubanks, love him and will follow him. He has done good work, and has enough left to last him the rest of his life. The city is growing, the church is greatly needed and we believe the Lord will bless and use it graciously.

LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.

Brussels, Belgium (in July)—And the bravest of these, wrote Julius Caesar of the Gallic tribes, are the Belgians.

The two thousand years since Caesar conquered western Europe have provided countless occasions for the Belgians to exhibit their fortitude and courage in tragic crises, not the least tragic and heroic of which was the world war, a crucifixion for this small nation.

Today the Belgians, busy and prosperous, are pursuing a bold course in relation to the larger states whose victim they have so often been—an international policy both courageous and realistic.

Twenty-five years ago Belgium's neutrality was guaranteed by the great powers, including both France and Germany. This pledge became infamous as a scrap of paper, and for four years Belgium was largely in the hands and under the feet of Germany, thousands of its citizens imprisoned or in exile.

After the war Belgium bound herself closely to France and French policy, trusting in French might and the promises of the League of Nations at the same time.

But today Belgium, shaking off military alliances, stands upon her own feet.

Upon the major failures of the League (beginning with Manchuria in 1931) and the rearmament of Germany (dating from Hitler's advent in 1933), the influence of France began to fade rapidly in European politics. The military allies of France—Poland, Belgium, Rumania, Yugoslavia and Czechoslovakia—began to question the security of their positions, and to seek improved relations with Germany and other states outside the French bloc.

First, Poland shook off the French domination, declining to furnish the battlefield for a French-supported Russian war on Germany.

The German influence penetrated official councils in Rumania and Yugoslavia, and the solidarity of the Danubian Little Entente became very dubious.

Belgium hung on to the French coattails for a while.

Then, about two years ago, when it appeared that Europe was rapidly drifting into another major war, the Belgians decided it was time to shift.

What use the French alliance, the responsible statesmen at Brussels asked themselves, if it only dragged them again into destructive war?

And why wave this provocation in the face of Germany, growing more aggressive each day and determined to recover her place in the sun?

Belgium's young king Leopold III thereupon announced that his country was free from French bonds—and would immediately strengthen her own national defenses.

Some people were astonished at this bold move and called it foolhardy. But it seems to me that Belgium lost nothing and gained much by it.

Belgium did not lose either French or English support, for Belgian independence is essential to the safety of both these great powers. Belgian integrity is now enjoying French and British protection—without a single promise in return!

On the other hand, Belgium gained a friendlier feeling from Germany, her powerful and dangerous neighbor. And she gained control of her own international diplomacy, long the servant of her great allies.

I have just viewed the field of Waterloo, where Napoleon's power finally crashed.

If the Corsican had only possessed and used a single observation balloon (or airplane scout) the course of European history might have been different. But the Sunken Road in front of Wellington's position was unseen—and Ney's gallant calvary galloped to destruction!

THE PROPRIETY AND VALUE OF A SOUTHWIDE BAPTIST EVANGELISTIC CONFERENCE

Selsus E. Tull, Evangelist,
Hazlehurst, Miss.

The recent Southern Baptist Convention set forth the ideal to make the year 1938 a great year of evangelism. Surely the alarming need demands such a conquest. If the spiritual and moral disintegration that is sinking this nation into degradation is stopped before it is too late nothing can accomplish it except a revival tide that will sweep from the top to the bottom of society. A moving reformation must come which only repentance and restitution can bring about.

Can we expect such a revival movement to arise spontaneously? Or, will it come as the result of wise design and prayerful understanding?

There is much involved in the possibilities and opportunities of such a movement, and there is such a great need for enlightenment and understanding, and there is such a growing sense of enthusiasm over the idea, that a great get-together in the form of a Southwide Baptist Evangelistic Conference should be called where for a week—apart from all other convention concerns—all interested souls could gather, and pray and think the movement through. Such a conference could formulate a "call" to the churches for preparation and dedication for the kind of revival needed.

Such a conference could be held in a central place like Memphis, Tennessee, about the second week in January, 1939, beginning on Tuesday night and lasting through Thursday night. This conference should represent the rank and file of the people as well as pastors and other leaders. Editors and secretaries, and especially all evangelists who are giving their full time to evangelism, should come.

Some one like Dr. L. R. Scarborough, president of the Southern Baptist Convention, or Dr. Rowland Q. Leavell, superintendent of evangelism under the Home Mission Board, could issue the call for the conference. Doubtless the Baptist Pastors' Association of Memphis would be glad to constitute themselves as a committee to arrange a meeting place without cost, and hotel accommodations could be planned as is done for the Southern Baptist Convention.

Personally, I see both the need and the great value of such an evangelistic conference on a Southwide basis. The moral influence upon the public mind of such a gathering, rightly publicized, would be tremendous.

The promulgation of a statement from such a conference as to what Baptist evangelism is would be a definition that would clear the thinking of the world about a New Testament revival. Such a definition is sorely needed among the rank and file of our Baptist people, not to mention others. The call for such a conference, designated to this one specific purpose, would echo down the ranks of the millions of our Baptist people. It would carry a mighty power of awakening with it.

Without such a conference to blaze the way and to set up some standards, there is chance for a scattering of forces, superficial preparation and a colossal waste of unguided enthusiasm. A simple, easy, scriptural outline of some fundamental elements of procedure would be of vast advantage in mobilizing a great evangelistic crusade that would awaken millions of our Baptist hosts to the primal business of New Testament evangelism as the only hope of beating back the tides of darkness that are threatening to engulf the world. They will understand that it is not a "money campaign," but a call to follow Christ's way to redeem men from sin, and to deliver our nation itself from the threat of corruption and despair.

The idea of such a conference is not to set up any organization, but to set out a suggested way to co-ordination, and to unify the efforts of all the Baptists of the South in a heroic purpose to turn men back to God.

I hereby submit this suggestion for a mid-convention, Southwide Baptist Evangelistic Con-

ference to the consideration and discussion of the brethren in general. If there is a sufficient and agreeable response, then the definite call from the proper sources can be issued, and the date fixed. Let the brethren speak through the denominational press so that some consensus of opinion may be reached as to the propriety and value of the suggestion.

ASSOCIATIONAL MEETINGS

We are giving below dates and places of meeting of the district associations. If there are any corrections, please notify us. We have not received minutes from some of the associations, and for that reason do not have the information.

Association	Date	Place
Columbus	.....	Mt. Zion Church.
Union Co.	April	Pleasant Dale Church.
Grenada Co.	Sept. 6	Hardy Church.
Lafayette Co.	Sept. 6	Philadelphia Church.
Tippah Co.	Sept. 7	Palm Church, near Ripley.
Yalobusha Co.	Sept. 7-8	Bethel, 3 miles S. Water Valley.
Marshall Co.	Sept. 8	Byhalia Church.
Alcorn Co.	Sept. 8-9	Kemps Chapel Church.
Calhoun Co.	Sept. 13	Vardaman Church.
Coldwater	Sept. 14-15	Center Hill Church.
Sunflower Co.	Sept. 15	Indianola Church.
Oktibbeha Co.	Sept. 15	Center Grove Church.
Lebanon	Sept. 20-21	Purvis Church.
Jasper Co.	Sept. 21	Bay Springs Church.
Tate Co.	Sept. 22-23	Mt. Zion-Independence.
Madison Co.	Sept. 27	Farmhaven Church.
Rankin Co.	Sept. 28	Liberty Church, 6 miles east of Jackson.
Clarke Co.	Sept. 28	Quitman First Church.
Lauderdale Co.	Sept. 28-29	Poplar Springs Church.
Zion	Sept. 28-29	New Hope Church.
Bolivar Co.	Sept. 29	Boyle Church.
Franklin Co.	Sept. 29	Siloam Church.
Prentiss Co.	Sept. 29	Gaston Church.
Choctaw Co.	Sept. 29-30	Fellowship Church.
Kemper Co.	Sept. 30-Oct. 1	Bay Springs Ch.
Jones Co.	Oct. 4	Centerville Church, 15 mi. west of Laurel.
Panola Co.	Oct. 4	Good Hope Church, 8 mi. east of Batesville.
Tishomingo Co.	Oct. 4-5	Mt. Moriah Ch.
Smith Co.	Oct. 5	Burns Church.
Union	Oct. 5	Fayette Church.
Marion Co.	Oct. 5-6	Kokomo Church.
Pike Co.	Oct. 5-6	Fernwood Church.
Jackson Co.	Oct. 6	Vancleave Church.
Winston Co.	Oct. 6	Macedonia Church, 5 mi. S. E. of Louisville.
Chickasaw Co.	Oct. 6-7	Mt. Olive Church.
Covington Co.	Oct. 6-7	Cold Springs Ch.
Gulf Coast	Oct. 6-7	Biloxi First Church.
Holmes Co.	Oct. 6-7	Lexington Church.
Mississippi	Oct. 6-7	Ebenezer Church.
Neshoba Co.	Oct. 6-7	Linwood Church, 9 mi. south of Philadelphia.
Pearl River Co.	Oct. 6-7	Bethel (Buck Branch) Church, 15 miles west of Poplarville.
Itawamba Co.	Oct. 7-8	New Hope Church.
Deer Creek	Oct. 10-11	Leland Church.
Copiah Co.	Oct. 11-12	New Zion Church.
Lincoln Co.	Oct. 12-13	Mt. Zion Church.
Tallahatchie Co.	Oct. 13	Charleston Church.
Wayne Co.	Oct. 13	Pleasant Grove Church.
Pontotoc Co.	Oct. 13-14	Shady Grove Ch.
Riverside	Oct. 13-14	Lula Church.
Greene Co.	Oct. 14-15	Avera Church.
Leake Co.	Oct. 14-15	Tuscola Church.
Newton Co.	Oct. 18-19	Rock Branch Church, Union, Miss.
Scott Co.	Oct. 18-19	Hillsboro Church.
Simpson Co.	Oct. 18-19	D'Lo Church.
Hinds-Warren	Oct. 20	Terry Church.
Noxubee Co.	Oct. 20	Gholson Church.
Kosciusko	Oct. 20-21	Samaria Church.
Walthall Co.	Oct. 20-21	Centerville Church.
Jeff Davis Co.	Oct. 21-22	Hebron Church, Newhebron.

She: "I'll be ready in one second."

He: "All right; I'll be back in half an hour."

EDITORIALS

FALL SHORT OF THE GLORY OF GOD

Paul says in Romans 3:23 that "All have sinned and do come short of the glory of God." The coming short of the glory of God describes our present condition, and what will be our permanent condition if we remain out of Christ? And this condition is due to sin, to our having sinned.

But what does he mean by our coming short of the glory of God? It is both the glory which God possesses in the excellence of His own Character, and the glory which He meant should belong to us, the excellence of character which pertains to man as the masterpiece of God's earthly creation.

Glory is the manifestation of excellence, the shining forth and revelation before the eyes of His creatures, of the hidden qualities or otherwise unknown attributes of God. Whatever makes God known to men glorifies Him. David said "The heavens declare the glory of God," and then speaks at length of the way it is done. The power of God is made known to the constant amazement of men. The wisdom of God is revealed in his ordering of the worlds and in the creation of them. The justice of God is revealed in his dealings with men when measured by the centuries. But it is in the person of Jesus that God is revealed in the highest measure and glorified. In Hebrews He is spoken of as the "effulgence of His glory." Jesus himself said, "I glorified thee on the earth, having accomplished the work which thou hast given me to do."

Jesus is what every man ought to be. To fail to be like him is to come short of what God meant us to be, and what he still purposes us to become. In many places it is set forth as the end of our salvation to become as he was and is. "We know that when he shall be manifest, we shall be like him for we shall see him as he is." Provision is made for us "to grow up in all things into him."

When Jesus said the Holy Spirit would convict of sin and of righteousness and of judgment, he said, "Of righteousness because I go to the Father and ye behold me no more." The meaning here seems to be that Jesus becomes God's accepted standard of righteousness, and every man who comes short of this standard stands convicted and condemned before God. To fail here is to come short of the glory of God. God's standard is the Lord Jesus Christ. However one may measure up by the standards of men, all who fail to measure up to this standard of God, "fall short of the glory of God."

Paul H. Cranford, youngest son of Rev. J. E. Cranford of Seminary has been called to the church at Isola. He finished high school at the Jones County Junior College, was president of his class and will be in Mississippi College this fall. He is also pastor at Coats.

We grow righteously indignant over the reports that Japanese invaders of Manchukuo and China are making merchandise of men's bodies and souls by making opium victims of the people for profit either to themselves individually or to the government. We condemn justly the policy of the British government in India and the Straits, which raises a large part of its revenue from the sale of opium, protects those who raise the opium producing plant and the distribution of it, that the government may be amply supported by tax on this iniquitous business. Maybe the people of America will get their eyes open to the iniquity of licensing, taxing, "regulating" the sale of liquor, and protecting those whom it licenses, while they fill the papers and magazines with appeals to the people to buy. The government furnishes these agents of hell and destruction the use of the mails, the radio and every publicly controlled instrumentality of appeal to men to destroy their souls. And all that the government may be supported by blood money! May Almighty God open our blinded eyes and have mercy on our sordid souls.

NO MALE AND FEMALE

There is probably not a worse abused passage in all the Bible than that in Galatians 3:28 where Paul says, "There can be no male and female." This abuse is all due to picking up a phrase from the middle of a sentence and running off with it, separating it from any connection with other parts of the same sentence or the same paragraph. It is a good deal like the story told of a negro man with a magnificent voice and a fondness for using it in singing. He didn't have a book and couldn't always hear what the rest of the singers were saying, but when he could catch a refrain he boomed in like thunder. The people were singing a refrain, "My soul is heaven bound." He misunderstood the words but nothing daunted he thundered out, "My soul weighs seven pounds!"

Everybody who has studied the Epistle to the Galatians knows that Paul is trying to re-establish in their hearts the truth that salvation is by faith alone. That circumcision and the observance of the law has nothing to do with saving a man. And because salvation is by faith and faith alone, it is offered to all people alike on the same conditions. The Jew and the Gentile are saved just alike. The slave and the master are saved on the same terms. The man and the woman are saved exactly in the same way. There are no distinctions in making the offer of salvation. And there is no difference in the way people are saved. In the letter to the Romans, Paul says, there is no difference for all have sinned and do come short of the glory of God. Again, there is no difference for the same one is Lord of all; and it is unto all and upon all that believe. That is what is meant when Paul says, "For ye are all sons of God through faith in Christ Jesus. There can be neither Jew nor Greek; there can be neither bond nor free; there can be no male and female."

To say that in other respects or in all respects there is no difference between a Jew and a Greek, or between a man and a woman is nonsense. It is just as if you should hear one man say to another, "There is no difference between us," and go away and say that he said that they were exact duplicates. There is a marked difference between a man and a woman, that makes them fitted for different spheres in life, and different forms of service in a church. And God gave them different functions in a church. He said that there are some things which a woman should not do, and he gives the reasons for it. To say that there is no service in the work of Christ which is done by men, which may not properly be done by women, is to go directly against the teaching of God's word. And the word of God is the sole authority for Christians.

The last week in July Rev. Carey Cox of Lawrenceburg, Ky., assisted Pastor A. E. Mason in a meeting at Pleasant Hill, Copiah County.

Pastor B. E. Phillips was last week assisted by Rev. H. T. McLaurin in a good meeting at Pleasant Hill, Simpson County, where brother McLaurin was brought up. There were 16 additions, fourteen by baptism.

If you have had to stand by and see some brutal person mercilessly beating his horse that is unable to resist or escape, and you winced every time the lash fell; if you have seen some inhuman father beating a child that cried helplessly at every blow, and your own soul and flesh felt the sting of every brutal stroke, till you were pained beyond endurance; then you may know something of what Jesus felt when it is said of Him that he bore our sicknesses and griefs and sins. Every pain penetrated his own soul, every wrong done was felt as a thorn in his heart, every blight which sin left on men's bodies and minds and souls went as an arrow into his own soul. And at last he gathered into his own soul the sin of the whole world and bore our sins in his own body on the tree. He became sin for us, he who knew no sin. We all like sheep had gone astray, every one after his own way, and the Lord hath laid on him the iniquity of us all.

Rev. J. L. Evans, twenty years a Methodist minister, was recently baptized by First Church, New Orleans, and ordained to the Baptist ministry. He took months to study out this matter and was led of the Lord. He is commended by the church for a pastorate as eminently worthy. Address him Marrero, La.

Rev. James H. Fitzgerald, pastor at Mountain Home, Ark., is a Mississippian who would be willing to serve in Mississippi. He was born in Okolona, educated at Union University, and has had eleven years of pastoral experience. References: Rev. E. D. Estes, Jackson, Miss., and Dr. I. N. Penick of Jackson, Tenn.

The announcement has been made of the marriage last week of Dr. Francis Judson Chastain, pastor at Lexington and Mrs. White of Aberdeen. The bride was Miss Hudson of Blue Mountain, of a well known family. The groom is one of the outstanding pastors of Mississippi. Long life and abundant happiness to them.

Rev. R. A. Eddleman of Pt. Gibson helped Pastor C. O. White in a good meeting at Union church, Walthall County. Mrs. Eddleman also rendered valuable aid. Church members were awakened and rededicated their lives to service. There were 32 additions, 25 of them by baptism. The song services were led by brother Calloway G. White with great acceptance.

Day and night the church house was filled at Silver Springs church, beginning July 17. Rev. J. Fred McClelland of Franklinton, La., assisted Pastor H. M. Kinlow. The preaching was well done; there was good interest throughout; the greatest revival for many years. Seventeen were received for baptism and five by letter. Over a hundred members agreed to tithe, and a committee was appointed to look after receiving and selling the produce. Brother W. F. Ellzey, church clerk, believes the outlook is the best ever.

President B. B. Dansby of Jackson College announced that the physical properties and good will of the college have been transferred by the Northern Baptist Home Mission Society to an incorporated board of trustees of white and colored people, 13 in number, living in and near Jackson. The school was founded in 1877, is for negro boys and girls. President Dansby now feels that the future of the school is assured. It is free of debt and has a valuable school property in the southwest of Jackson. A campaign is now on to raise \$15,000 to meet the expenses of the session soon to open. All who wish to contribute are asked to send to Mr. W. B. McCarty, treasurer, 451 N. Mill Street, Jackson, Miss.

Pastor Robert Hughes writes that at Navilla Church, near McComb, there were 268 conversions and reclamations, more than half of them conversions. Old men and women were saved. Six other churches received members from the meeting. Seventy-five joined the Navilla Church, 56 by baptism. \$240 was given for the expense of the meeting. Since the meeting the Sunday school has increased 150%, and chairs have to be brought in to seat the people at the church service. People are studying the Bible as never before. Dr. J. R. Rice of Dallas was the evangelist. Pastor Hughes says truly that the country churches can have as much of the blessing of God as any other churches. In this church five and six hundred attended.

When the repeal of the Eighteenth Amendment was urged on the ground that it would reduce taxes, we denounced it as a lie on the face of it, and an exhibition of political stupidity. Now everybody knows that taxes have been increased everywhere that liquor is sold. As sure as there is a God in heaven, you can't permanently prosper when you sell yourself to do evil in the sight of the Lord. "Righteousness exalteth a nation." God not only says "Look not upon the wine," but he also said, "Woe to the man that putteth the bottle to his neighbor's lips." It is not simply a question of whether or not you drink and are injured by it, but whether you induce others to drink, or make it easier for them to get liquor. The judgment of the Lord is upon them that do evil.

Our office received recently a copy of the minutes of the Southern Baptist Convention. This is a year's history and a program worth knowing and preserving.

If you will take a picture of Dr. W. O. Carver and draw whiskers over his face you will have a very good likeness of Chief Justice Charles Evans Hughes.

An unusually successful D. V. B. S. is reported by East Hill church, Pensacola, Fla. Among the workers were Mrs. V. T. Rhyme and Miss Martha Lynn Brame, daughters of Dr. and Mrs. Webb Brame of Yazoo City.

Kentucky Baptists have elected Dr. Jno. D. Freeman as executive secretary of their Mission Board. He is one of the very best, as shown by the work he has done in Tennessee in the office of secretary.

Dinan: Our recent revival was the most successful in the history of our church. Our pastor, H. M. Kinlaw, did the preaching. He is truly a servant of God and those attending went away saying that their lives were going to count more for God.—Mrs. Edgar J. Magee.

The Italians have at last found out what race they belong to; at least Mussolini has told them. They are "Aryans." Congratulations to Aeneas, Romulus, Remus (not your "Uncle"), et id omne genus.

The editor had the privilege recently of sitting in with the W. M. S. of First Church, Greenville. In spite of summertime they had a fine large group and a mighty good program, and they let the editor make a few feeble remarks.

Douglas Corrigan who flew the Atlantic in a \$900.00 airship is said to live in the home of his uncle Dr. S. Fraser Langford, Baptist pastor in Santa Monica, Cal. His uncle says of him, "Douglas has lived a clean life and belongs to a Protestant church." He does not drink alcoholic liquors.

He who gives to a religious endowment makes it possible for the interest on his money to keep on doing good through the years. One who gives directly to his church for missions or evangelism, puts the money into making men whose returns to the kingdom may bear a hundred per cent, or multiply many times over.

Salem church, Scott County, experienced one of the greatest meetings in many years. The interest was fine, the largest attendance in many years, which made it necessary for us to move out of the building and hold services in the open air. Four were added to the church, which is much stronger and the people are anxious to do their part in making the kingdom of our Lord stronger. The pastor did the preaching.—W. H. Wood.

On September 1st Dr. McKinley Norman goes from Waxahatchie, Texas, to be pastor of First Church, Roswell, N. M., where he finds a challenging situation. In his five years at Waxahatchie, there have been 900 additions to the church, 322 by baptism. He has married 141 couples and conducted 163 funerals. He is a native of Texas, spent two years at the Louisville Seminary and finished at Ft. Worth. He is a member of the Executive Committee of the Texas Convention Board, a trustee of Howard Payne College and of the Baptist Bible Institute, and moderator of his association.

Pastor W. Clyde Hankins of Indianola preaches Saturday nights and Sunday afternoons at Roundaway church nearby. On July 24 the revival meeting closed with 47 additions, 37 by baptism. Brother Hankins writes: "This makes for Roundaway church a total of one hundred and ten that have been baptized during this associational year, and we have three candidates awaiting baptism. We have had no outside help during meetings, etc., during this year, but God has been with us all the way. We certainly do not mean to be boasting, for we give Him all the glory. This is the why of it . . . the members of that small, country church, are people of prayer. I have never seen nor heard so many people praying in any one church, regardless of size, in my life, and God heard and answered our prayers in a wonderful way."

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Belen:

We told the Belen folks of the advantages of the E. F. plan and it was adopted.

Rev. J. E. Kinsey is their beloved pastor. We heard and saw many nice things about his work there.

Miss Dorothy Ware is doing a good job as leader of the B. Y. P. U.

The W. M. S. is fortunate to have Mrs. C. D. Peden as president and they hope to do even more than in the past.

We had the pleasure of leading them in a revival meeting. The crowds were good, the cooperation A-1 and the entertainment AA-II. There were 28 additions.

The Sunday school superintendent is Deacon John Ikerd. Not to have known Deacon Ikerd and has fine support is just to have missed one of the joys of living. And a week in the home of the W. C. Furrs was equal to a week at any resort.

Quitman County's subscribers are now listed as follows: Falcon 1; Marks 29; LAMBERT 74; Sledge 5; Vance 1; CROWDER 29; BELEN 33; Darling 1.

Eudora:

The Eudora saints are rejoicing over their new church and no debt.

The pastor is Rev. E. C. Horton who lives at Horn Lake.

Brother C. P. Dockery who is one of the leading laymen of northwest Mississippi is a member of the Eudora church. He is carrying on nobly in the footsteps of his beloved father who passed away sometime ago.

With Chas. Dockery, Jr., as superintendent, the Sunday school is making progress.

Dr. D. L. Sturgis of Tunica recently taught a Sunday school study course book and the people were greatly delighted with his teaching.

Right now an every member canvass is in progress and with the church building demands out of the way, the Cooperative Program is to be taken care of even better than before.

DeSoto County subscribers are listed as follows: HERNANDO 60; OLIVE BRANCH 12; Horn Lake 1; R. F. D. Hernando 3.

Calvary Church (Lincoln County):

Rev. Maxie Nelson is the pastor. He heard our explanation of the EF plan and then presented it to the church and they adopted it. To quote him, "Bro. Goodrich, I asked the people at Calvary and they subscribed."

Rev. Henry L. Byrd recently aided them in a meeting resulting in ten additions. The people were greatly pleased with brother Byrd's preaching.

Calvary deacons are: Acy Smith, Benton McGee, George McGee, Martin Wallace, Lois Smith, and Henry Green. The clerk is Martin Wallace and Mrs. Geo. McGee is treasurer. Other officers include Acy Smith, Sunday school superintendent; Benton McGee, B. T. U. director, Mrs. Virgil McGee, pianist.

Lincoln County subscribers are listed as follows: Bogue Chitto 11; CALVARY CHURCH 29; Antioch 1; RUTH 23; Brookhaven 60 and 7 R. F. D.; BIG SPRINGS 14; SHADY GROVE 35; FRIENDSHIP 26; MOAK'S CREEK, 52.

THE RECORD DOES HELP

In last week's Record was given a list of standard Sunday school classes, departments and schools.

EVERY standard junior class was listed from a church having the EVERY FAMILY plan.

EVERY standard adult class was from a church having the EVERY FAMILY plan.

EVERY standard department was from a church with the EVERY FAMILY plan.

Twelve of twenty standard Sunday schools

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

NEEDED BY DECEMBER 1st

To meet obligations due December 1st this year, the following amounts will be needed:

To take up notes given to the Mississippi Woman's College by authority of the last session of the State Convention... \$ 5,000.00
To meet interest on refunding bonds.... 16,350.00
To pay interest on notes, certificates, etc., given in the interest of educational work 4,450.00

\$25,800.00

The sources to which we may look for this amount are: first, the Five Thousand Club, and secondly, 25% of the receipts from the Cooperative Program. If this amount is contributed, the Convention can meet its obligations promptly December 1st.

The Baptist Education Commission has a few bonds for sale maturing 1949 to 1953 inclusive. These can be had at par plus accrued interest from June 1st this year to date of purchase.

With June interest paid and with all bonds which mature this year having been taken up and cancelled, it should not be surprising that these bonds are selling at par plus accrued interest.

—O—

WHO SAID BEER IS NOT INTOXICATING?

A man who was attending one of our full-time Baptist churches some time ago said: "Some people say that the beer which is being sold in Mississippi is not intoxicating. But that is not true, for it made me drunk."

Recently in Hot Springs a baseball fan said: "That team got drunk on beer and lost the game." Yet church members continue to sell it, to advertise it and to drink it, which brings to mind that Scripture which says: "Judgment must begin at the house of God."

—O—

SCRIPTURE FULFILLED

Jehovah's promises are quite different from those of man. So often when man promises, he must be given time in which to fulfill his promise. It is not so with Jehovah. One recalls His words to Haggai: "From this day forth." The people thought it would be necessary to wait until harvest time for a blessing from the Lord. Another passage is to this effect: "Before ye call I will answer." Our people seem to be realizing to some extent this promise. The Southern Baptist Convention advocated a Southwide revival for the year 1939. From many quarters already expressions are coming to the effect that the revival is already on. Agitation is a great thing. When people set their hearts upon that which is right, Jehovah is always present and ready to help.

were from churches having the EVERY FAMILY plan.

"The proof of the pudding is in the eating thereof." Give it a trial is all we ask.

—O—

GOOD BYE

In addition to quite a number of single expirations, we recently dropped subscriptions as follows: And did it hurt or did it hurt? "Ask the people, they'll subscribe."

Ecru, 13; Shiloh Church (Lafayette County), 14; Mt. Olive, 16; Poplarville, 8; Hebron Church (Panola County), 17; Wesson, 18; West Point, 11. Six each: Bogue Chitto, Elliott, Summit.

Five each: Louisville, Sumrall.

Two each: Anding, Ashland, Batesville, Blue Springs, Boyle, Midway church (Leake County), Columbus, Corinth, Gulfport, Jackson, Lena, Magee, Mize, Fifteenth Avenue (Meridian), New Albany, Pricedale, Bethlehem Church (Simpson County), Roxie, Weir.

ASSURANCE Woodrow W. Favre

Text: "For I know whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day." II Timothy 1:12.

When we speak of assurance someone might ask, "What is assurance?" First, we shall say that assurance is a spiritual experience.

Paul said, "I know whom I have believed." By this he meant that he had a spiritual experience, an inner spiritual cognisance, an acquaintance with the risen Christ, the fact of which his soul gave testimony. He knew Him because he was born of the Spirit of God and had spiritual perception—not conception. Conception may be the vain imaginings of one's mind. Paul knew Christ because he had sat in "heavenly places" and Christ was real to him as He is to every true child of God. If someone were to ask me, "Is Christ real to you?" I could answer, "Yes, more real than you are, for I have known you only a short while, and I have known Him several years, and am better acquainted with Him."

Dr. Conner says, "To be saved and to know God are two aspects of the same thing." When the curtain seems to be drawn back and we take a peep into heaven, though it is from afar, that "foretaste of glory divine" tells us that we have accepted Jesus Christ as our Saviour, and that we may commune and have fellowship with Him.

Assurance is God's witness that He has saved us. Paul says in Romans 8:16, "His spirit beareth witness with our spirit that we are sons of God." John says in his first epistle, "He that believeth on the Son of God hath the witness within himself." (I John 5:10). This does not mean that we have two separate witnesses alongside each other, but an experience which comes when we come to know God. We have the witness from God within ourselves telling us that He has saved us.

Not only does God give us a witness that we are saved but the promise that He will save us. In II Corinthians 1:22, Paul speaks of the "earnest of the Spirit in our hearts." The term "earnest" is used in a business transaction. "Earnest" is the pledge money that is put up by one party as a forfeit to guarantee that he will fulfill his part of the contract. It may be likened unto a down payment that assures us that the rest will come in due time. Paul also speaks in his letter to the Ephesians (1:13) of the "Holy Spirit of Promise." By the testimony of the Holy Spirit of promise, Paul in his epistle to the Philippians (1:6) speaks of "being confident of this very thing, that He which hath begun a good work in you shall perform (perfect R. V.) it until the day of Jesus Christ."

Therefore if anyone says, "I am afraid I can't hold out," we can say, "Certainly, you can't hold out, but it is God that saves you." It is God that begins the good work in you and it is God that continues that good work of salvation. "By grace are ye saved, through faith, and that (salvation) not of yourselves, it is a gift of God: not of works, lest any man should boast. For we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." So then how can anyone say that we who are saved by grace have the responsibility of completing our salvation? Could you say that the soul that has found salvation in Jesus Christ, and has been "quickened together with Christ," and has "passed from death into life," and is born from above is the same as it was when "dead in sin"? Could your name be written in the Lamb's Book of Life and scratched off as though you had checked in a hotel and decided not to stay, or rewritten as though you had changed your mind and decided to stay after all? Will the needle of a compass ever cease to be drawn toward its position in line with the magnetic lines of the earth? You may say, "But a compass needle may be attracted in another direction." Well, if it is, whatever is attracting it must be of the same nature as the attraction that comes from

the magnetic poles of the earth. Now if the attraction that the devil has for you is the same as God's attraction, we do not worship the same God. A lead needle will be perfectly content to lie in any position, and if you are like that you just aren't made of the right material. You're dead as lead. You need quickening. You need to be raised from the dead. You need to be remade. You need to be born again. "Whosoever is born of God hath eternal life." He hath eternal life, not will have eternal life. He hath eternal life, not something that the Lord gives you and takes back every time you sin. If you changed hands as often as you could sin and repent, I am afraid the Lord would just concede the victory to the devil because there would be two against Him most of the time . . . you and the devil. How could it be eternal life if it didn't last forever? Paul said, "I am persuaded." I say, "I am, too." Paul said, "I am persuaded." He should know. "I am persuaded that He is able to keep that which I have committed to Him against that day." Paul meant, "I am assured that He is able to save me and keep me saved and I shall stand on judgment day a redeemed soul. I have entrusted my soul's salvation to Him. He is my hope, and He has told me that I am His child. I have nothing to fear." "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Yes, there are times when doubts arise and we wonder if we really are saved . . . we even wonder if there really is a God: when troubles come and fears assail us; when we suffer the loss of loved ones; or there is pain to be endured that we cannot understand why it should be; when we look all about us and it seems that no one cares for us; when we think of how sin is running rampant throughout the world we wonder if God's arm is shortened; when professed Christians wallow in sin and we wonder if God does really change folks. Whether you are bothered with doubts or not, that lost or back-slidden neighbor—and just about everybody has one or more—has his doubts and it's your duty to prove to him that Christ is real and alive and that He can and does save souls and lives.

Sometimes there are conditions within that takes away our assurance. Because there are things we don't understand about religion, and maybe arguments and different views have been held, and we begin to wonder if anybody is right. Sometimes the burden of sin becomes so heavy we groan within ourselves wondering if we shall ever be able to throw it off or will it drag us into hell. The devil will sift us, but we know that God will not allow us to be tried beyond our strength. Though the devil brought Job down to a mass of sores in an ash heap, God would not let him take his life. Job came out of his experience a nobler, happier man and so will you.

But alas, there are many of us without assurance because we have gotten entangled in the snares of sin. Some have strayed from the Shepherd's fold and are following other paths than those the Master would have us walk in. He doesn't lie down in green pastures any more and the waters are troubled where he roams . . . he isn't happy anymore. Could the water lily thrive in the desert sand? The child of God can never be happy in sin.

Someone might ask, "How can you have assurance?" Well, there's one thing certain, it's bad business to try to be assured of something you don't have. So, if you have never had the witness of God in your heart that you are saved, if Christ has never been real to you, maybe you have not been saved. I quite agree with Dr. Conner when he says, "If a man can have salvation and not know it he may lose it and not miss it." If you have never known Jesus as your personal Saviour accept Him now and ask Him to save you and don't be content until you know you are saved.

Some have been saved but have not completely surrendered their lives to Christ, and they refuse to let Christ have complete sway over their lives, and they have not been willing to give Him first place in their heart's affection. Love of things of this world, our own willfulness, and our fear of what it might cost causes us to close the door in the Saviour's face and He cannot come in, and soon the joy of our salvation is gone and with it our assurance, and Christ is no longer real to us and our prayers and a burden, and the emptiness of them seems to echo in our ears. "If I regard iniquity in my heart, the Lord will not hear me." Soon we quit trying to pray and become resigned to our condition, and, like the man that goes without food so long that he soon becomes immune to the pangs of hunger, so the backslider soon forgets what his real trouble is.

Let us walk with the Lord day by day and no matter what the cost, let us abide in the sunshine of His love. Let us not go through a whole day without going aside and communing with the Saviour as friend to friend. Let us drink of the waters of Life flowing freely within the portals of His Word. May our hearts bow humbly before Him, our King of kings and Lord of lords and we shall stand and sing the song of Moses and the Lamb with all the redeemed in glory.

—BR—
Ordination Address:

THE CHARGE TO THE DEACONS AND THE CHURCH

(By invitation of Pastor W. W. Grafton, E. S. P'Pool, delivered the charge at the ordination of brethren Frank Williams, Hulien Cleveland and Garvis Hulsey, as deacons in the Immanuel Church, Hattiesburg. On motion of Dr. W. E. Holcomb and vote of the church, the address was asked for publication. The following is written as recalled to memory five days later, but is essentially correct as spoken.)

Young men, I count it an honor that Pastor Grafton invited me to address you on this occasion.

It has been a long established custom among Baptists, upon occasions of ordination of ministers and deacons, to have two ministers, well qualified, one to deliver the charge to the persons being ordained, setting forth the qualifications and duties of the office, the other, the charge to the church, setting forth the authority and responsibility of the church and its cooperation with its ordained officers in the discharge of their duties. In the present instance, these two functions of delivering the charge are combined in one address, and I am speaking both to you and to the church. This is appropriate, in as much as in a pure democracy, such as a Baptist church, there is mutuality, interdependence and exchange of consideration.

In the passage just read by brother Garland McGinnis (Acts 6:1-7), you will find sufficient authority for this office, in this example set by the Apostles, together with the qualifications and duties of deacons. In the third verse are these words, "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." From this brief description there stand forth four simple qualities of character, which constitute a beautiful personality pattern of a deacon: Sympathy, Honesty, Spirituality, Wisdom. All masterpieces, whether in literature or the fine arts, or in human character, are simple combinations of common things in such a way as to elicit the admiration of appreciative spirits. Such a masterpiece is this beautiful passage.

The deacons are to be called out from among the people. They belong to no higher order than the folk who compose the membership of the congregation. They are apples out of the middle of the barrel, not so much better than the rest, not spotted or defective, but just like the rest of the folk, "the common run of the mine." This is a safeguard of democracy of the church, and is an assurance that these officers shall sym-

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pathize with the common people, for all the people of the church. Sympathy does not mean pity; certainly it includes that where it is appropriate, but it means sympathetic understanding, which is such a rare quality that it needs some in the church who shall especially exemplify it. This means that deacons should have the quality of affability, they should be men whom anybody could get at with their troubles, they are able to understand the point of view of the different persons of the congregation, of whatever group, age, social or economic status, and to give them aid, comfort and wise counsel. They do not rule the church. They are representatives of the will and feeling of the church.

The deacons should be well thought of for their honesty, "of good or honest report." The deacons need not be particularly noted for his wealth or for his poverty, for his social and economic rank or for want of it. But he should be honest. He should be absolutely square in all matters of business and money, in his own and in the church's affairs. The liberality of the congregation, the furtherance of the church and all its institutions depend on honesty. There are two ways of being honest. First, do not over buy. Paul knew both how to abound and how to be in want. He could endure the "loss of all things" and could stand up and "take it." The other way is, if some unforeseen condition makes it impossible for you to meet an engagement, then go to the creditor and approach him like a judge on the bench, and tell him all about your situation and ask him for some equitable adjustment of the conditions. Your credit is dependent on your ability and your disposition to pay, and any fair creditor counts your disposition as more valuable than your ability.

The deacon should be spiritually minded, "full of the Spirit." This does not mean that he should be possessed fanatically of some peculiar quality that sets him far removed from common experiences, common men, common things. It means that he should be efficient and practical but should have spiritual insight into the significance of situations. Do not feel that because you have not attained to your own high ideals you are unworthy of the office. You may reach more men than Paul even could reach because you are not so far removed from their problems and experiences. To be "full of the Spirit" is to have the mind of the Spirit. Christ became flesh and dwelt among us. The great High Priest suffered and was touched with the feeling of our infirmity. You get orders from headquarters, and follow the promptings of Jesus.

The deacon should have wisdom. Wisdom is not mere high intelligence, education or reason. It is above and independent of these. Wisdom is the ability to select just and equitable means that lead to a fair and advantageous end. It is a gift. James says "If any man lacketh wisdom, let him ask of God who giveth to all liberally and upbraideth not, and it shall be given to him." God does not by one act endow any man with wisdom enough for all time. He gives wisdom as you need it. If you are so cocksure of yourself that you do not feel the need of wisdom, God can't use you, God can't help you. But if you feel your need and ask Him He will give it. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Wisdom, like grace and mercy, is not something that you can store up and get a corner on. It is divine insight which God gives you "to help in time of need." Christ "is made unto us wisdom from God." Keep in touch with Him and He will give you the proper signals.

The duties of a deacon are simple: To help the pastor and the church.

Since his duties derive from the authority of the church and the duties of the pastor, I call your attention to the pastor's duties. He is a spiritual teacher in public and in private. Christ and all the Apostles addressed multitudes and also taught small groups and individuals in simple conversation. Instance, Christ and Nicodemus and the woman at the well. Paul said "I shrank not from declaring unto you anything that was

profitable, and teaching you publicly and from house to house." Some of the best things said by Christ were spoken to individuals. Both the pastor and all the members of the church should be warm-hearted personal soul-winners. This fine quality should be especially exemplified in the pastor and deacons.

(Continued on page 14)

WHAT IS A PASTORAL VISIT?

By E. S. Flynt
Hantsboro, Miss.

This subject is vitally related to all the work of our churches and the Kingdom of God. There is not an organization in our modern departmentalized churches that will function properly without a limited amount of pastoral visitation, or pastorally directed visitations. It is necessary to have able preachers occupy our pulpits today. That has always been true. It is also necessary to have great shepherds, great pastors.

What is a Pastoral Visit? I shall give what I believe to be at least, a partial answer to the question. Perhaps no two individuals would give the same definition. A pastoral visit is a visit made by a God-called Holy Spirit-directed man, to the home, or place of business of a member of his church, or member of no church, in the interest of the Kingdom of God.

I. The attitude a pastor may take towards Pastoral Visiting.

He may look upon it as a waste of time and energy. Perhaps all would be surprised, if it could be possible to know, the number of strong preachers, men with long pastoral records, who give but little of their time to pastoral visitation. One man expressed it this way: "The Lord called me to preach great sermons; the people demand great sermons; it is not possible for me to be a great preacher and spend my time and energy in visiting the people on my charge, therefore, I will do no visiting." He gave his time to the preparation and delivery of his messages on Sunday morning and evening. Some men do but little work upon the field because it is hard work and the results obtained do not seem, from their view, to justify the energy expended in putting the job over. It is true our people enjoy good sermons. It is also true that real visiting requires much time and the expenditure of much energy, but it is the belief of many of us that it is time and energy well spent.

He may look upon it as a distasteful task. With a young minister it is possible for that to be true, but with a servant of the Lord who has had eight or ten years of pastoral experience, visiting should not be a task, but a pleasure. It is true, we will not meet radiant smiles in every home or place of business. We do not meet the sunshine upon all our streets, in all our business transactions. Forever at a job will make the thing lighter. We learn by doing things. Usually the more we do the more we enjoy our work.

He may look upon it as an absolute necessity to successful pastoral work. I believe it is necessary to the success to any pastorate, large or small, the little one room hut by the country roadside, or the large aristocratic city church. It is not possible for all preachers to be great pulpit orators, but it is possible for all to be great pastors. There is no excuse for our failure if we have not tried.

We are told in the Book of books, that pastors are shepherds of the flocks they are led of the Holy Spirit to serve. It is not possible for me to conceive the idea of a good shepherd, instructing his sheep on a Sunday and then drive them out into the green pastures to feed upon the fat of the land unprotected by his watchful eyes. There are many snares and pitfalls into which our flocks may be caught. It is our business as shepherds, not only to warn but to go along by the side of our sheep. It would be unpardonable for an officer in the army to neglect his men during a raging battle. He must lead his men and help win the victory. Every pastor is to lead the members of his church to

a higher plane of living. He is to lead them to live the Christ way.

II. The Necessity of Pastoral Visiting.

To know each individual church member. In studying education, we find it necessary for a teacher, if she is to do her best work, to familiarize herself with the home surroundings of the children in her department. She must know the kind of houses they live in. Are they huts or palaces? Do they come from wealthy or poor homes? What kind of scholastic training have their parents had? Do the children have access to a good library? Do they receive encouragement in their school work from their parents, or are they hindered by their parents? Are they treated as beloved children, or are they treated as dumb brutes? These and many other questions must be made clear before a teacher can do her best work. How is she to know all about her children? Can she stand behind a desk and glean this knowledge? Is it possible for her to send out a questionnaire and get the desired information? We gain knowledge of our constituency by observing them in their daily walk. We must go to their homes and come into personal contact with them to know them. A pastor was invited to go along with one of his members to visit in the home of a bootlegger. For some reason the member did not call, therefore the pastor did not go. The pastor was thankful, for it was his desire to visit the home when every member of the family would not be playing the part of hypocrites from the two year old baby to the father and mother. It was his desire to find them as they lived every day. If we are to know our membership, we must find out how they live when the preacher is not around.

If we are to do the most effective evangelistic work, we must come into personal touch with the individual. Some may raise an objection to the statement above, but experience has taught most pastors they have been able to lead more souls to Christ by talking to them face to face, than they have been able to lead to Him by preaching to them from behind the sacred desk. The Gospel must be preached, but we must not stop by preaching it in our church houses on the first day of the week, we are to carry it to the individual wherever he may be found. A noted pastor in another state related the following: Dr. T. T. Eaton held a meeting in one of the churches in the city of Louisville, Ky., while he was a student in the Southern Baptist Theological Seminary. During his discourse one night, Dr. Eaton made the statement that few people did anything at all towards leading the lost to Christ. He challenged anyone in the congregation to go out after that service and find someone and lead him to Christ. This young student accepted the challenge. Up one street and down another he walked until almost midnight. Finally he found his man sitting on the side of a street. Even though he had not seen or met him before, he took a seat by the side of his man, placed his arms about his shoulders and told him the Christ story. The man was gloriously saved. The student was so happy until sleep fled from him and he spent the rest of the night in praising our Heavenly Father. He resolved then and there, he would not let a day pass during the course of his life without speaking to someone about being saved. Great evangelists can organize, deliver flowery messages and see many hit the sawdust trails, but the majority of our pastors must talk with them face to face.

Pastoral visiting is necessary in order to comfort the bereaved. Perhaps there is not a time in a pastor's life when he will be able to do more in a few moments, to gain the confidence of his church membership than during the time the cloud of death is hanging low over a home. Nothing but being sick in bed himself, can excuse him from going into the homes of his membership when death enters. A family had to carry one of its members to a hospital in a city for treatment. A former pastor of their church lived in that city only a few blocks from the

(Continued on page 8)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

"OUR FIELDS AND FRUITS," the book to be used in the preparation for the State Week of Prayer, is now ready for distribution. This study of the country church should have a particular appeal to all who are interested in State Missions. Free copies have been sent to all the W. M. U. presidents and Y. W. A. counselors. Other copies may be had from the Jackson office for 10¢. Realizing that the date for the Week of Prayer is September 12-14, you will want to get your order for the books in as soon as possible, in order that a fuller study may be possible.

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My dear friend:

This last summer month brings two things of special importance for us to do. The one is preparation for our State Mission Season of Prayer. The other, our White Cross gift for the hospital.

It has been four years since we have had a specially prepared book to use prior to our State Mission Season of Prayer. For that reason I believe your membership will be glad to join all the other societies and Y. W. A.'s in the study of this book, "Our Fields and Fruits."

We are suggesting that you combine the study of this book and the hospital shower the afternoon of August 29th. Perhaps you can make an outdoor meeting of this, spending an hour or more on the book then turning the meeting into a social hour, when you bring your gifts for the hospital shower. It will be fitting to put your social chairman in charge of that.

A free copy of the book is being mailed to you under separate cover. Other copies may be had for 10¢ each. We will not give credit for the study of it, yet I believe you will find it quite interesting.

It has been two years since we've had a White Cross offering for any hospital, so our Executive Board voted last December to observe White Cross day for our Baptist Hospital, Jackson, Miss., August 29th. This will enable them to do more charity work for those not able to pay. "I was sick and ye visited me"—when we help those who cannot help themselves we are growing in grace.

Below is a list of things needed for the hospital. Enlist your young people to have a part.

Lovingly,
Fannie Traylor.

Sheets 81x99
Pillow cases 42x36
Bath towels (medium size)
Face towels
Bath rags
Table covers 20x22
Dresser covers (any size)
Toilet soap
Talcum powder
Dressed 5¢ dolls
Picture scrap books

Y. W. A. CAMP—CASTALIAN SPRINGS

Over 125 girls from more than 30 Mississippi towns attended the annual state Baptist Young Woman's Auxiliary camp celebrating the Golden Jubilee of W. M. U., July 26-30 at Castalian Springs. Miss Edwina Robinson, state young people's secretary, was in charge as camp director.

Guests of the camp who served on the faculty were Misses Moonbeam Tong, Baptist Bible Institute and Tulane student from China; Vena Aguilard, missionard to the French in Louisiana; Waldemira Almeida, vice-president of W. M. U. of Brazil; Frances Traylor, executive secretary of Mississippi W. M. U.; Jane Ray Winn, professor of dramatics at Bethel Woman's College, Kentucky; Mrs. Ned Rice, state W. M. U. president.

Courses taught were Sewell's China Through a Window, by Moonbeam Tong and Mrs. W. J. Cox's Following in His Train, by Mrs. Rice. Miss Aguilard was to have lectured on Around the World in Louisiana by Jenkins, but because of illness she was unable to meet classes after the first day.

Serving on the staff were Misses Frances Allred, registrar; Betty Pate Gurney, Baptist Book Store representative; Marie Gary, Mary Beth Lasseter and Ruth Kirk in charge of the music; Earline Gresham and Georgia Mae Ogburn, art directors; Roxie Hunnicutt and Mr. Hilton Carlisle, life guards; Mrs. L. E. Robinson, dietician.

Mesdames L. V. Edwards, J. T. Cubbley, C. D. Williams, O. O. Smith, W. B. Abel and Miss Roma Jones acted as camp counselors.

Baptist Orphanage girls, Laura Mae Cleveland, Dorothy Louise Drew, Ollie Carpenter, Alice Johansen, Bernice Wilson, Blondie Rowe, Vera Mae Jenkins, Hazel Kirkland, waited on tables.

Each morning immediately after breakfast all the girls participated in the worship service led by Miss Traylor. Considering life as the warp on a loom, the speaker pictured the woof made by several women of the Bible.

Miss Winn directed and led the programs for the vesper services in which girls took part. Purposes, aims and ideals of Y. W. A. were given in pageant form the last afternoon of camp.

Climax of the camp's celebration of the fiftieth year of the union's service was the Golden Jubilee tea Wednesday afternoon. As Miss Winn read the story of characters in W. M. U. history, Miss Annie W. Armstrong, Lottie Moon, Fannie E. S. Heck, and Kathleen Mallory were represented in tableau form. Mrs. Rice was assisted by these women in serving the anniversary cake on which were fifty golden candles.

Variations in the schedule for Friday were the water pageant, "Showing Neptune," dedicated by Rexie Hunnicutt and Hilton Carlisle, Miss Almeida and Mrs. A. L. Goodrich's informal discussion of Brazil and the talent night program.

Polly Love judged the camp pool as swimming for health, safety, fun and sport were demonstrated. Those participating the pageant were Mary Jo and Dorothy Clark, Binkle Moore, Virginia Holloman, Beulah Tindale, Hazel Kirkland, Vera Mae Jenkins, Margaret Scott, Elsie Peterson, Marie Kingsbery, Martha Ross, Mary Beth Lasseter, Dorothy Byrd, Libby Weddle, Dorothy Gilbert, Christine Brame, Merle Harrison, Alice Johansen, Mary Lin Patterson.

XXX

We have seen in half a dozen papers about one pastor baptizing fifty people a month for the past six months. And now he writes to his state paper to say it isn't so.

It was the editor's privilege to preach for Parkway Church, Jackson, Sunday morning and evening. They have invited Rev. B. W. Walker of Poplarville to help them in a meeting beginning August 14.

The writer was with the Sandford Baptist Church, Covington County, in a very fine meeting two weeks ago. There were six additions to the church—three for baptism and three by letter. We are now entering the second week of a revival in Chapel Hill Baptist Church, West Monroe, La. The interest has been unusually good, with the attendance steadily increasing from the beginning. There have been as many as fourteen different churches represented in a single service. The influence of the meeting is far reaching. May the brethren throughout the state pray for us.—Bruce S. Hilbun.

Rev. Estes Mason has resigned at Fayette, Union Church, and nearby churches that he may enter the Louisville Seminary.

Mars Hill and Mt. Olive churches in Amite County have subscribed \$500.00 to the Baptist Orphanage building fund. This amount will pay for a unit in one of the new buildings in memory of the late Rev. Elisha Gardner who for many years served these churches so faithfully and so well. While the idea had been entertained already by the churches, the action was hastened by a recent visit from brother Bryan Simmons and six fine girls from the Orphanage. Brother Simmons presented compelling messages, and the girls sang to our hearts. A visit from this group will bring a blessing to your church.—S. G. Pope, Pastor.

We just closed a splendid meeting at Pioneer church located ten miles from Woodville on the Woodville-Natchez highway. The Lord blessed us with great crowds of sympathetic hearers and gave us 18 additions to the church, some of whom came just before the meeting started. We have some choice spirits at Pioneer that are carrying the work along in a splendid way. We would like to mention some of them because of their zeal and faithfulness. We started a building program for some Sunday school rooms and half the money was pledged in one meeting with a good Methodist woman giving the first five dollars. The church presented the pastor a love offering of \$52.00 for his services during the meeting.—T. J. Delaughter, Pastor.

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WHAT IS A PASTORAL VISIT?

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(Continued from page 7)

hospital. He had endeared himself to this family through his visitations during the past. He had baptized five or six of the children in this large family. He was asked to visit the sick member, but he never did. Death came and he did not visit the family. His excuse was, he had sickness in his own home. It is not possible for this family to love and respect their pastor of former days as they did before this sadness came to them and he failed them. If we do not visit the sick and comfort the bereaved, we will find our membership slipping away from us. Jesus said: "I was sick, and ye visited me," "Then shall the righteous answer him, saying, And when saw we thee sick, or in prison, and came unto thee?" "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Pastoral visiting is necessary in order to enlist the unenlisted. An invitation thrown out from the pulpit, will not catch our membership. A Sunday school superintendent cannot hope to increase the attendance and interest in his Sunday school by announcing it from the platform on Sunday morning. There must be some visitations. There must be an organization in order to do the visiting to be done. A pastor is the leader in all the work of the church. He must visit and direct visitations if he is to succeed in locating the talent in his church.

Visitation aids in building sermons. Those who visit with any degree of regularity know the inspiration gleaned and the helpful pointers received for the messages to be delivered on Sunday. Is it possible there is a pastor living who could not go back to his study and prepare a better sermon after visiting some bed-ridden man or woman, whose life is lived with our Father above.

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East Mississippi Department

By R. L. BRELAND

Getting Married

Last week a couple, with their
witnesses, came to my door at 10:00
o'clock at night and asked that I
marry them. I was not able to stand
so I sat on the edge of my bed and
said the necessary words. This in-
cident caused me to meditate on the
seriousness and solemnity of mar-
riage. Very few, I fear, these days
give much serious thoughts to mar-
riage. Consequently many marriages
are going on the rocks.

I was reared to think of mar-
riage as ordained of God, that it
was not a mere contract between a
man and a woman but also with God,
that it was for life, "until God
doth part," and that no law or court
decree could dissolve the marriage
vows. They are unbreakable and
for lifetime. I believe that still
"What God hath joined together let
not man put asunder." Marriage
is serious, so think and pray over
it before entering and before divorc-
ing.

Dr. W. T. Ellis recently said
some fine things which I quote: "No
other step in a young person's life,
save only his settling her personal
relationship with God, is so impor-
tant as the choice of a wife or hus-
band. Then, if ever, strong common
sense should rule. It is folly and
sheer abdication of good judgment
for two youths to run off to a
magistrate for an unconsidered mar-
riage of impulse. There need be lit-
tle wonder that so many such wed-
dings quickly wind up in the divorce
court. Every boy and girl should
be taught 'When you marry, do so
within the limits of your own race
and religion, and look well before
you leap.' That counsel sums up
the wisdom of the ages."

Every person contemplating get-
ting married should ponder well
these words of Dr. Ellis.

Rev. James Lippincott is assisting
Pastor C. H. Ellard in his meeting
at Scobey, Yalobusha County, this

week. Young brother Lippincott is
a son of Mr. and Mrs. J. W. Lip-
pincott of Scobey, so he is among
his home folks. May he grow to be
a great preacher.

Over in Yalobusha County lives
one of our Baptist veterans of the
cross, brother John J. Gillon. He is
92 years old and rather feeble but
he reads and keeps posted on the
work of the denomination and on
current affairs. For more than half
a century he has been faithful to
the Lord and his church. Now that
he is unable to attend regularly he
never fails to send his monthly of-
fering. That we had more like him!
He is a member of Clear Springs
Baptist Church. He is the father of
the late Dr. J. Will Gillon who for
several years was secretary of mis-
sions in Tennessee, and was pas-
tor of one of the large churches
of Oklahoma at his death some years
ago. May the Lord give him sev-
eral more years yet.

The one hundredth anniversary
celebration of Mt. Sinai Baptist
Church, Neshoba County, which was
to have been held the fifth Sunday
in July, has been continued until
the first Sunday in October, Rev.
J. B. Kitchens, pastor. All former
pastors, members and the general
public are invited.

A letter from Miss Lucile Johnson
of Coldwater Baptist Church, Ne-
shoba County, says: "We had a
grand Vacation Bible school last
week. It rained much of the time
but we had an enrollment of 46,
with an average of 35. The largest
attendance for one day was 40 and
the smallest was 31. Only 25 at-
tended every day. The children en-
joyed the school so much. Miss
Waudine Story conducted the
school." Miss Lucile is one of our
faithful workers.

The Tillatoba Baptist Church re-
cently held a study course in one
of the Sunday school study course
books. Brother Bill Kyzar of Me-
ridian taught the book. Brother I.
P. Rasberry is superintendent. He is
working toward the standard.

Pastor J. B. Kitchens writes of
his meeting at Mt. Sinai: "We held
our meeting at Mt. Sinai last week.
Had a good meeting but several
services were rained out." This is
the writer's old home church where
he went when a boy and where he
was baptized.

News comes of the death of Rev.
W. A. Jordan at Columbus, Ga.,
recently. He once served churches
in Mississippi and New Orleans. An-
other good preacher gone home.

Dr. Clyde L. Breland and family,
of Richmond, Ky., will spend two
weeks' vacation in Mississippi in
August. The family will spend most
of the time with the wife's people,
the Nicholsons, at Newton.

Last week the West Side Baptist
Church at Natchez held a B. T. U.
study course of four classes. Among
the teachers was Dr. W. A. Sulli-
van. The budget has been increased
\$200 per year in the last two weeks.
Just a month ago it was increased
\$25 per month. And the increase is
being paid promptly. Seven were
recently baptized and six or seven
await baptism. (We are not sur-
prised at this progress. They have
the EF plan.—A.L.G.)

Mrs. Scotchie McCall and Miss
Carolyn Madison of Philadelphia,
were among the Mississippians who
attended the Sunday school confer-
ence at Ridgecrest. They had charge
of one of the adult conferences.

The meeting at Raymond lasting
eight days resulted in 15 additions,
7 by baptism. Pastor R. L. Wallace
says Dr. H. C. Bass did some of
the sanest gospel preaching he ever
heard. Mr. Jack Perkins led the
singing. The rain did not prevent
a full house Sunday night, when
three joined the church.

Calvary Church, Jones County, has
the first coat of paint on, a revival
in progress, and a Vacation Bible
school planned. Congregations have
increased by more than two-fold in
the last few months. The Sunday
school averages around 75 with an
average attendance in the Adult
Bible class of about 30.

Pastor G. M. Harbin reports one
of the greatest revivals ever held
in Leaf River church at Pineville.
The pastor preached. There were 42
additions, 34 by baptism. In the joy
of his heart the pastor is sending
The Baptist Record to every family
in the church, 51 in all, hoping that
when this gift subscription expires
they will all renew. He hopes to
continue the revival spirit in the
church. Brother Harbin is this week
in a meeting in Oak Grove church
near Lake. The pastor is preaching
and Rev. T. E. Williams, a student
in Mississippi College, is leading
the singing.

Rev. David Cranford of Rosedale
helped his father Rev. J. E. Cran-

ford in a good meeting at Willow
Grove, Covington County, in which
there were 22 additions to the
church, 20 by baptism. Brother
Cranford, Jr., was given a month's
vacation by his church which he
spent in four meetings. In these 80
people were added to the churches.

Rev. J. L. Low of Gulfport pass-
ed away August 2 at the Baptist
Hospital in Jackson. He was for
more than forty years a good min-
ister of Jesus Christ. He was born
near Water Valley, married in Nat-
chez, was pastor at Utica, Laurel,
Long Beach and a number of other
places in Mississippi. He was an
alumnus of Mississippi College and
for many years a trustee of the col-
lege. He was a friend of man, a
servant of God and a helper in every
good cause. He leaves his widow, two
sons and one daughter, Mrs. Barney
Thames of Kansas. May our Father
comfort and guide them.

On Saturday, July 30th, the Bap-
tist Bible Institute, New Orleans,
needed \$133.25 to meet the interest
obligation due Monday, August 1.
With further help from New Or-
leans churches and gifts which came
this morning by mail we were able
to pay the six months' interest on
our First mortgage bonds. How
grateful we are to each one who
has helped us! We turn our faces
to the future with added confi-
dence because of this victory and
we trust that the Institute may
prove itself worthy of the confi-
dence and sacrifices of its friends.
—W. W. Hamilton, President.

By the Fruits of Christian Education Ye Shall Know It

The following letter from Mr. Blake W.
Godfrey, State Y. M. C. A. Secretary during
Christmas holidays is self-explanatory:

Dear Dr. Lowrey:

Yesterday I was on the train when
it reached Blue Mountain and it
was boarded by something less than
500 Blue Mountain College girls. I
sat in a coach full of them all the
way to Jackson, and had ample op-
portunity closely to observe them.

As far as I could tell there was
none of the teachers in sight, and
the girls were evidently at liberty to
act just as they pleased. This is sig-
nificant in view of the fact that not
once during the entire day did I see
any act or hear any word which was
in the slightest sense other than
should characterize young ladies of
perfect deportment.

Noise—yes. Exuberance—certain-
ly. Singing—most assuredly. But not
ragged nerves, no catty remarks,
nor cross or spiteful exchanges. So
much so that the experience served
to raise my opinion generally of
poor old human nature, and to give
me a rather exalted opinion of the
forces and process which are brought
to bear upon a young woman at Blue
Mountain College.

I thought you were entitled to
this statement. I felt sure you would
appreciate it.

Sincerely your friend,
Blake W. Godfrey,
State Secretary.



Dr. Hight C. Moore, Secretary of
the Editorial Department of the
Baptist Sunday School Board, Nash-
ville, Tenn., with Blue Mountain
College students during a recent
visit to the college campus. Fore-
ground, left to right: Bula G. Lee,
Memphis; Zenona Faust, Paris,
Tenn.; Virginia Myrick, Memphis.
Background: Dr. Moore; Lela Belle
Hester, Mathiston; Eulalie Craw-
ford, Bruce; Jean Allan, New York.

Christian Character....

An Enduring Investment

Sunday School Lesson

Prepared by
By HIGHT C. MOORE

Lesson for August 7
Ruth 1.6-18

Notes Analytical and Expository

1. **The Conscience of Ruth** was touched in the demand for faith. Her mother-in-law Naomi had just passed through a decade of bitter experience. Owing to famine in Judah she and her husband and two sons had come to sojourn in Moab. But Elimelech died and so did his two sons who meantime had married Orpah and Ruth, both natives of Moab. The three widows were seemingly left in destitute circumstances. Feeling that the hand of God was heavy against her and hearing that there was plenty again in Bethlehem, Naomi decided to return alone to her former home. She besought her two daughters-in-law who had been loyal to the dead and to her to remain in Moab but both accompanied her part of the way, Ruth evidently with the greater loyalty and love.

2. **The Conviction of Ruth** was shown in the decision of faith. Naomi after ten years' sojourn in Moab was now returning to Bethlehem. In their interest more than in hers and because moral choices must be free she besought her daughters-in-law to remain in their native land. Finally Orpah gave Naomi the kiss of farewell and turned back to her own people. But Ruth clung to Naomi with a devotion that has given her deathless fame.

3. **The Conversion of Ruth** was evident from her profession of faith. The words she uttered have become classic in the literature of love. Who can read them in view of the circumstances, without emotion? And they embody not merely her devotion to Naomi, but also and especially her consecration to Jehovah, the God of Naomi, and her consequent willingness to leave her own land and people in order to become identified with Naomi's land and people. Her decision there on the border-land of Moab was one which not only influenced her life in every part, but also made her one of the outstanding women of all history.

4. **The Consecration of Ruth** was manifest in her pilgrimage of faith. Seeing the devotion of Ruth in her decision, Naomi gladly accepted it. The two widows, perhaps penniless and unattended, set out on foot from Moab around the southern end of the Dead Sea to Bethlehem in Judah. At last they reached their destination. The arrival of Naomi was told from house to house and her old-time friends deeply sympathized with her in her sorrow and penury. No doubt they rejoiced that Ruth had accompanied her, and many a good word was said for the fair young Moabitess in her new home. Though the reception of the two widows at Bethlehem must have been cordial and a generous hospitality extended them, they must, of course, depend as far as possible on their own la-

bors for support. Hence Ruth's request of Naomi for permission to go into the fields of barley now being harvested and glean after the reapers. Naomi agreed and so Ruth went bravely and industriously to her new task. Thus we have the oft-painted picture of an industrious young woman of good family who in misfortune and poverty set her hand to the first honorable task open before her. It was, moreover, the first step in the happy romance that followed.

The Lesson of the Lesson Faith Is Faithful

(1) **Faith Is Faithful in Need.** "We will return with thee—they lifted up their voice, and wept." Naomi was going home. Ruth knew she ought not to go alone. The duty of a daughter-in-law was upon her. She did what conscience bade her and she did right.

(2) **Faith Is Faithful in Love.** "Ruth clave unto her." A true heart clings to noble ideals. The strands of a pure love need not be cut or unwound. Ruth loved Naomi and wanted to be with her.

(3) **Faith Is Faithful in Separation.** "Thy sister-in-law is gone back." Ruth could not live in both Moab and Judah. She had to make her choice between them. She had to give up much, but she gained more.

(4) **Faith Is Faithful in Fellowship.** "Whither thou goest, I will go." Life is measured not so much by the distance we travel as by the direction we go. Naomi was going the right way. Ruth knew it and went with her.

(5) **Faith Is Faithful in Location.** "Where thou lodgest, I will lodge." It was a choice of persons, not of houses and lands. Better be a companion of penniless Naomi than a Moabite princess. Environment counts. To be in the wrong place is not to be right.

(6) **Faith Is Faithful in Associations.** "Thy people shall be my people." We are helped or hindered by our companions. They lift us up or drag us down. Orpah sank out of sight while Ruth shines today. Why?

(7) **Faith Is Faithful in Consecration.** "Thy God my God." Ruth was a genuine convert. She gave herself without reserve to God. That was her supreme choice. And never did she regret it.

(8) **Faith Is Faithful Through Life.** "Where thou diest, will I die." Ruth was not going to Bethlehem on a pleasure trip or even a temporary mission of duty to Naomi. She went there to spend the rest of her life.

(9) **Faith Is Faithful in Purpose.** "She was stedfastly minded." We ought to go where we can be most useful. That was the way Ruth went. And that is the path for us.

(10) **Faith Is Faithful in Destiny.** "To go with her." The Moabitess by her faith in Jehovah, her devotion to Naomi, her modesty and virtue in relation to Boaz, and her singular nobility of character was fitted to mother the noble son born to her—Obed, the grandfather of David the king, and in the ancestral line of Jesus Christ the King of kings.

—BR—

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Hillman College was founded as a Baptist institution and received financial support for twenty or twenty-five years. During the Civil war and reconstruction times, the school became involved in debt and was sold to Dr. Walter Hillman, a Baptist preacher. Since that time it has been in Baptist hands and has always been considered a Baptist school. It has been able to operate independently and keep its prices lower than other private or denominational colleges for girls without any outside financial help since the Civil war. High standards are maintained and the credits are worth par value anywhere. Advantages in piano, voice, dramatics and other branches rank with the very best.

Hillman's fortunate location in Clinton, the Baptist center of Mississippi, makes it possible for students to contact and know personally many of our greatest denominational leaders of today, and also the ministerial students and other fine young men in Mississippi College who will be our leaders of tomorrow in church and state. Surely there is no finer Christian environment anywhere than is found in Clinton.

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It is the desire of those in authority at Hillman to make the school an ever increasing Baptist asset. It is not the plan ever to ask for financial help, but the school craves, and we believe merits the interest, endorsement and moral support of the Baptists of Mississippi.

—BR—

SUNFLOWER, MISS.

—O—

Believe it or not, the Sunflower Baptist Church voted Sunday, July 17th, to go to half time. With Bro. Hardin, pastor, we are expecting great things. He will be satisfied with nothing less. Since his work with us about forty have been added to our church membership, a full graded B. T. U. organized and more than thirty new members enrolled in Sunday school. The church had a two weeks' Vacation Bible school in June with an enrollment of 65 and an average attendance of 85%.

The Record goes into every Baptist home. The new members say they wouldn't be without it. We recommend it as the best tonic for any Baptist home. Try it; it does the work.

—Josie McEachern, Ch. Treas.

—BR—

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Ridgecrest Echoes

Forty-seven Mississippians were privileged to attend the Southwide Sunday School Conference at Ridgecrest, North Carolina, last week. The following churches were represented: Union 2; Calvary, Jackson 5; Davis, Jackson 1; First Jackson 3; Ackerman 2; Philadelphia 4; Brooksville 1; West Laurel 4; First, Laurel 6; Crystal Springs 2; Hattiesburg, First 1; Highland, Meridian 5; Collins 5; Enterprise 1, and Tupelo, Calvary 5.

One can never forget the Christian experiences at Ridgecrest. The theme of the conference was "Teach the Word." Mr. Andrew Allen, our Southwide Elementary Sunday school secretary, brought us a most challenging message, using John 8:32, "And ye shall know the truth and the truth shall make you free." Some conditions calling us to "Teach the Word" are: Home, world and national conditions, improvements in public schools, nature of little children, Sunday school trends, and New Testament teaching. Matthew 5:19. Dr. T. L. Holcomb, executive secretary of the Sunday School Board, urged everyone to listen to, and heed the child cry in our communities.

Dr. H. C. Moore said, "If we are going to develop ability and personality as leaders, we must look up to—follow after—inform about—lead to—build up in—send out for—and conquer through CHRIST."

Dr. John R. Sampey testified that some of the greatest lessons he ever learned were taught him around the daily family altar. Would that all parents would make it possible for every child to enjoy the rich experiences of the family altar.

Mississippi was among the five states that received honorable mention at the conference in having organized 123 new Cradle Roll departments. How grateful we are for those who had a part in helping us organize them. Let's join hearts and hands together in reaching every church in Mississippi with a Cradle Roll department!

HENRY BRANYAN, JR., ORDAINED

Henry Branyan, Jr., of Ripley church was ordained by the church on last Sunday night, July 17. He graduated from Mississippi College last June and he is planning to enter the seminary either at New Orleans or Louisville in the fall.

The examining council was composed of Dr. J. P. Kirkland, New Albany; Dr. J. S. Riser, Jr., Blue Mountain; the Rev. Audie L. Mays, New Albany; the Rev. J. H. Kyzar, Drew; and the Rev. James B. Parker, Ripley.

The sermon was delivered by the pastor and the charge also. Brother W. E. Clemmer led the prayer. He is a very brilliant young man and he is now pastor of one of our best rural churches in the Tippah Association.

—James B. Parker.

REMINISCENCES OF C. H. SPURGEON

By Rev. A. Cunningham-Burley

(2) Spurgeon the Soul-Winner.

"Oh bring us back once more
The vanished days of yore,
When the world with faith was
filled!"

Bring back the fervid zeal
The hearts of fire and steel
The hands that believe and build."

—Longfellow.

"Soul-winning." The words fall oddly on the ear of the present generation and make but a slight appeal to the modern mind. But we must reinstate the idea enshrined in the words or perish!

It is questionable whether the preachers and teachers of today are equal to their predecessors in this tremendous business of soul-winning. There is, perhaps, more culture among us and a keener concentration of effort in ethical directions. The solemn fact however remains, that the converting power in our churches is comparatively slight. Ministers are not less faithful than the consecrated men of a former day, yet the visible results in the work of soul saving are disappointingly small.

For our heartening, we may profitably turn in grateful remembrance to C. H. Spurgeon, with his love-kindled heart and soul-winning ways. Many of his spiritual children are yet to be met with, though their number is decreasing with the passing of the years. One is rather inclined to think of the glorified multitude who have reached the land of eternal felicity, whose souls were won through the influence of Mr. Spurgeon's appeals.

The first instance of soul-winning by Mr. Spurgeon of which we have any knowledge is that of Mrs. Spalding of Barton. Spurgeon never wearied of repeating the story. Here are his own words: "I began to preach while yet a youth, scarce sixteen years of age. But before I had preached half a dozen times I saw persons affected by those sermons. I pined to know whether souls had been won by my preaching; and I have in my mind at this very moment, a very humble clay-walled cottage which seemed to me to be a sacred spot, for I was told by a venerable deacon that it was the house of a poor laboring man's wife, whose soul had been won to Christ through my ministry. I felt like the boy who has earned his first guinea, like the diver who has brought up a rare pearl. I prize each one whom God has given me, but I prize that woman most. Since then, God has given me thousands of souls who have been won through hearing or reading words which have come from my lips. Let me tell you, that to be a soul-winner is the happiest thing in this world. With every soul you bring to Christ, you seem to get a new heaven here upon earth. But what will be the joy of soul-winning when we get up above! What happiness to be saluted on our entrance into heaven by many spiritual children."

Not only by preaching the Gospel from the pulpit to massed thousands, but by presenting the Gospel in letters to individuals, Mr. Spurgeon excelled as a wise and patient

soul-winner. One such letter came into my possession only last year. It is dated July the first 1879, from Nightingale Lane, Balham. It reads:

"Just trust yourself with Jesus. That is the essence of faith. He died for those who trust him. He has redeemed his people and his people are known by their trusting him. Leave yourself in his hands. He ever liveth, and is ever near. Trust him wholly and you are saved. He was punished in your stead and you are forgiven. Yours heartily, C. H. Spurgeon."

It is delightful to relate that this soul-winning letter brought peace and salvation to an anxious-hearted young woman, twenty-five years of age.

It has been the sorrow of many distinguished preachers (whose names we need not mention) that they have seen very few souls saved under their ministry. Their sermons have been evangelical, their appeals intense, but they have felt the shadow of death when souls have not been won. But rarely a week was allowed to pass without Mr. Spurgeon hearing of souls being saved and lives being changed. He generously made a practice of telling his congregation all about his soul-winning triumphs; as when he said: "When I was told that a poor servant girl had heard me preach and had found Christ, I confess that I felt more interest in that fact than in all the rise of Whigs or Tories. What does it matter who is in Parliament, so long as souls are won? That is the main thing. If the kingdom of Christ grows, all other kingdoms are of small account."

Again, he told his people that just before entering the pulpit a Wesleyan brother said to him, "I shall always love you, dear sir." And I said, "Why?" "You remember preaching" said he, "in the fields up in King Edward's Road, Hackney? Well, my father was 70 years of age at that time, and he had never felt the power of religion; but that sermon won his soul and he became an earnest believer during the rest of his life." I said to him "I am glad to hear that, for it is nineteen years ago, and I had never heard that God had brought a soul to Jesus by that sermon."

Like other great soul-winners, Spurgeon had to pay the strange, tingling penalty of his success. We somehow think of him as being in the same succession as Paul, the apostle, Savonarola, Martin Luther, John Wesley and George Whitfield, —men conspicuously used of God as soul-winners and yet discounted, thwarted and reviled by those whom they sought to bless.

I have always thought it a significant fact, that there lived quite near to Mr. Spurgeon at Norwood a retired Wesleyan minister, the Rev. Edward Armstrong Telfer. He was perhaps one of the most successful soul-winners that the Methodist church ever had. His biographer wrote of him: "Mr. Telfer seemed like a Hebrew prophet in the sanctified courage of his preaching which led gigantic sinners to hear and turn unto the Lord. Not one Sabbath passed without decision on the part of some to the Gospel call. And yet this tender-hearted soul-winner was made to taste the bitterness of a persecution which broke his heart and hastened his death." That death, strangely enough, took place in the same year that witnessed the departure of the great soul-winner of whom we have been speaking. Telfer and Spurgeon, with broken hearts, passed out together in that fateful year of eighteen hundred and ninety-two!

—BR—

Happy Family. Little Ruth was sent to school for the first time, and the teacher asked her what her father's name was.

"Daddy," she answered.

"Yes, dear," said the teacher, smiling. "But what does your mamma call him?"

"She don't call him nuthin'," Ruth answered earnestly. "She likes him."

—BR—

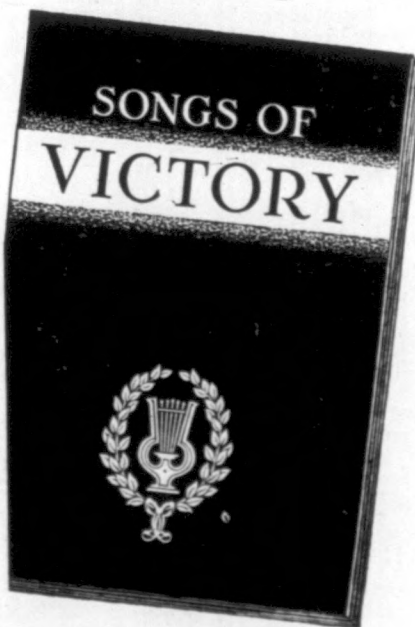
Customer (after paying an account): "I'm square now."

Shopkeeper: "Yes, sir, but I hope you'll soon be round again."—Montreal Star.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Send all communications to Mrs. Frances L. Steele, Clinton, Miss.)

My dear children,

Speaking of D. V. B. S., as we have been for several weeks, I recently read of a boy in New Mexico who must be a hustler. His name is Buddy O'Hara and he is twelve years old. He was converted at a boy's camp and went home and won three of his boy friends to Christ. In his state the Baptists are not very strong in numbers, and among some there is great opposition to them. His church was having a Daily Bible school, and on Buddy's street there were twenty-seven boys and girls whose parents would not let them attend. Buddy, therefore, went to the school and found out what they did and how they did it, and then went home and put on a school in his own yard. Doesn't Buddy sound like a fine fellow?

Do you remember the story I told you about the little stream, which said "I shall be there," and the application I made of our being faithful at God's house? Well, I found the other side of it in rhyme and I'll give it to you.

"I forgot my Lord in the summer-time

Just the time I was needed most.

I was not away, but on each Lord's day

I just failed to be at my post.

I forgot my church in the summertime

As I lazily lay in bed.

While the faithful few had my work to do,

I was spiritually dead."

Wouldn't you rather be like the stream?

A nice letter from Jerry Clark tells us more of her D. V. B. S. She quotes a mighty good verse from Proverbs too. Arther Cooper writes again and tells us folk are good to him. We are glad they are, aren't we? He also gives us a good verse from Proverbs. The more we read and study Proverbs, the more good verses we find.

Our financial report is low. We are grateful to everyone who has helped to make it as good as it is; and if you neglected or forgot to have a part in it this month, won't you remember to help in August? There is a young lady depending on us to help her get her training at the Baptist Bible Institute for special Christian work, and we cannot afford to disappoint her. Then there are the children at the orphanage that we love and want to help. Let us not fail them!

With love,

Mrs. Frances Steele

BIBLE STUDY

Proverbs 11:24, There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Dr. Clarence Ussher said that when he was a student in a school for preachers that he studied the passage from Malachi that says "Bring ye all the tithe into the storehouse." He thought that as he was giving himself to God in ministry that surely he was excused from bringing his tenth; besides, he thought, that God would not expect him to give a tenth, when all he had for his expenses was twenty dollars a month. He paid three dollars and fifty cents a week for meals and that left very little for laundry and car fare and necessary shoes and clothing. He put his hand in his pocket and took out all the money he had. It was three dollars and fifty cents; just the amount he needed to pay that week's board. Conscience told him that thirty-five cents of that was not his to use but if he took a tenth of it for the Lord, the three dollars and fifteen

cents left would not be enough to pay his board. He decided he would leave that with the Lord and he took a little box and marked it "Of all that thou shalt give me, I will surely give the tenth unto thee." Then he dropped thirty-five cents into it.

He spoke to no one about what he had done. The next day, the pastor of a church near the school he was attending, called him into his office and told him that a man in Chicago had sent him twenty dollars to give to any student he should select, and he had decided to give it to Clarence. When he received it, he put two dollars in his box and the rest was plenty to pay his board and buy shoes and clothing.

Later, he was without regular income for several months and he forgot about tithing and neglected his tithing box. A poor young man came to him with a hard luck story of read need. He opened his purse and found that he had only two dollars himself. He gave one dollar to the young man. Then he went to his room and knelt and confessed to God his sin in failing to give Him His part no matter how small. Then he asked God to care for him. In about two days, he received a letter dated the day of his prayer, from one of his old professors. It contained a bank draft and this message: "The enclosed draft has come to me with the request that I send it to Clarence Ussher. I am as ignorant of its source as you are. If it meets a special need I should be glad to know of it." It did meet a special need and kept him going until he received other help. Many such experiences Dr. Ussher gave of God's honoring conscientious tithing.

Poplarville, Miss.,
July 21, 1938.

Dear Mrs. Steele,

I am back again to tell you of the last part of our Daily Vacation Bible school.

The last week we studied for commencement. Of course we had our regular lesson each morning. We gave a short play entitled "Mrs. Smith Goes to Bible School." I was Mrs. Smith. We also had some memory work and a sword drill. Our exhibits were very nice. I made a booklet and helped others make their aprons. The last day we ended with a big picnic. We had around the average of 42 each day.

I am sending a verse from Proverbs, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

Love,

Jerry Clark.

I would not be surprised if everybody who reads this isn't wishing she could see you as "Mrs. Smith." I know it was a clever program closing an excellent Bible school.—F.L.S.

Morton, Miss.,
July 23, 1938.

Dear Mrs. Steele,

I guess you think I am not going to write you any more. I read the Baptist Record and some good books a cousin lets me have to read. People are good to me. A Miss Rushing, a teacher at Mississippi State College, sent me a card with a pretty house on it. Ora Nell Farmer sent a card with a lovely verse on it.

I cannot use my left arm and hand. I am paralyzed in my left side.

I think this verse in Proverbs, "Strength and honour are her clothing and she shall rejoice in time to come."

Yours very truly,

Arthur Cooper.

Although you suffer great physi-

cal distress, Arthur, I believe you find joy in the kindness of friends and comfort in the passages you read from God's word. I am sure you would appreciate an interest in the prayers of the members of the children's circle, wouldn't you?—F. L. S.

Puzzle

ARITHMETIC IN THE BIBLE
(Fill the blanks below with terms used in your arithmetic.)

1. Which of you by taking thought can one cubit to his stature?

2. It is like a grain of mustard seed, which, when it is sown in the earth, is than all the seeds that be in the earth.

3. And the of them that lapped, putting their hand to their mouth, were three hundred men.

4. And God said, Let there be a firmament, and let it the waters from the waters.

5. For I have given you an that ye should do as I have done to you.

6. And a great believed, and turned unto the Lord.

7. In blessing I will bless thee, and in I will thy seed as the stars of the heaven, and as the sand which is upon the seashore.

8. A soft turns away wrath: but grievous words stir up anger.

9. And the Lord to the church daily such as should be saved.

10. And I will harden Pharaoh's heart and my signs and my wonders in the land of Egypt.

FINANCIAL REPORT FOR JULY Received:

For Orphanage—	
Ann Lipsey	\$.10
John Donell Bush .....	.10
F. L. S.	3.00
For B. B. I.—	
Mary Johnson Lipsey .....	.50
F. L. S.	3.00
For J. L. Clubs—	
J. L. Club No. 1,	
Fannie Mae Henley, leader....	2.00
J. L. Club No. 8,	
Mrs. M. G. Austin, leader....	1.00
J. L. Club No.	
Mary Sue Barron, leader.....	1.45
For Mrs. Julia T. Lipsey Memorial—	
Liberty Hill W.M.S.	2.00
Busy Bee S. S. Class., Magee..	.50
Jr. Dept. S. S., Sunflower.....	.50
Mary Johnson Lipsey .....	.50
Beth and Charles White.....	.10
Wahwee and Jacqueline	
Warren .....	.25
Total.....	\$15.00

Disbursed	
Check to Dr. W. W. Hamilton	
for B.B.I. scholarship.....	\$ 5.22
Check to Mr. W. G. Mize for	
Orphanage	5.43
Retained in bank for memorial	
fund	4.35
Total.....	\$15.00

KEEPING BUSY

Have recently returned from Springfield church, south of Morton, Miss., the last of three meetings that I conducted on my last trip out.

Had a glorious time with the good people of Coffeeville. Although the pastor, brother R. L. Breland was in the Grenada Hospital, where he had been for almost three months, the people rallied to the meeting in a fine way. Twenty were added to the church in an eight day revival. We are glad to report that brother Breland is improving, rather slow 'tis true, but improving just the same. He hoped to be at home within a week or ten days from the time the revival closed.

Closing in Coffeeville on Thursday, July 7th, I went to Polkville for a short week, Rev. D. W. Moulder, pastor. We found the church somewhat divided over a re-organi-

zation that occurred some months ago. Also we found just about as many new religions and denominations as one could expect to find in such a small, rural section. Despite all these and the extremely hot weather and dusty roads, the house was filled to overflowing each evening with a great number outside, unable to get in the house. Fifteen were added to the church during the meeting. We closed there on the fifteenth.

Going immediately to old Springfield church we preached the first sermon on Saturday morning, the 16th, and closed out on the following Thursday, the 21st. Revival time is an event with this church that stands out in one's memory. For more than 60 years they have had their meeting beginning on Saturday before the third Sunday in July. People came from many surrounding states and from many parts of our own state for this occasion. Their procedure is morning service at 10:30, dinner on the ground and afternoon preaching at 2 p. m. This is their daily schedule during the meeting. I never preached so hard nor ate so much in such a short length of time. Thursday afternoon, at the close of the meeting, candidates awaiting baptism were carried to an open-air, concrete pool close beside a stream fed by springs at the fountain head. Dressing rooms near by make it the most ideal outdoor baptismal service it has been the writer's privilege to witness. Rev. C. O. Estes, pastor of Morton, is also pastor at Springfield. The field is well taken care of by brother Estes as he is on the job and the people love him. We had seven additions, all for baptism.

Beginning Sunday the 31st and going one week, I am to be with Rev. A. L. O'Brian at Moselle, then with brother C. C. Perry, Piney Grove church, south of Corinth. Following those meetings I go to be with Rev. W. S. Allen at Pass Christian and Bay St. Louis. Pray for the work of the evangelists. It will be deeply appreciated.

—M. E. Perry.

—BR—

We were with Pastor Turner in a meeting at Calvary in Perry County, recently. Had a good meeting. Seven accessions, all by baptism. The church was greatly revived.—Gaston G. Mooney.

Pastor Gaston Mooney recently welcomed 34 new members into Shelton church in Jones County, baptizing 30 of them. He was assisted in the meeting by Rev. G. W. Smith of Sallis. The church is going forward with construction of a Sunday school annex; will begin Sept. 5.

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AUBER J. WILDS, General Secretary
OXFORD, MISS. ♦ JACKSON, MISS.

Ridgecrest Highlights

The assembly at Ridgecrest began its 1938 session Sunday morning, July 24th, with breakfast and a dining room well filled except for the balcony. At Sunday school the largest crowd for any Sunday school ever held in Ridgecrest was present, 1,154. The collection was \$59.99. The Training Union that evening had an attendance of 1,095 with 28 unions rendering excellent programs. There were 27 Juniors, 239 Intermediates, 641 Seniors, 105 Adults, the general officers and Story Hour members made up the balance. It was a great day of worship.

The work program began Monday morning with a brief inspirational program, followed by an hour's graded and discussion period. There were groups of all ages cared for here in subjects such as "Using the Bible in daily living," "The Bible the Christian's Guide," and "Adventures in Christian Living." The next hour and quarter was given to methods as presented through teaching and demonstration. A fifteen minute intermission followed with another high-tide service of song and address. This was the program for each morning except Thursday morning when to this period was added the Southwide sword drill with thirteen states being represented.

The afternoons were given to recreation and sightseeing. A well worked out program that gave every one just the kind of program he desired for the afternoons was provided. Mr. Sibley Burnett was the chairman of this committee and everything was so well planned that it worked like clockwork all week. We were grateful for good weather for most of the week, this made possible the recreational program that rain would have prevented.

The evening program each day started at seven o'clock with a full three hours of conference, song, and sermon. On Wednesday night the Senior speaking contest with nine states represented was a most interesting occasion. The New Mexico representative, Miss Flossie Osborn, won first place, using as her subject, "The Bible His Witness." Miss Olive Pollard of Missouri won second place in the Senior speaking contest. The winners in the sword drill were: first place, Miss Helen Wimmer of Virginia; second place, Mr. Estil Jones of Oklahoma. In addition to these young people who took part in these contests there were nearly a hundred individuals on the program, bringing their best of thought and self to the more than 2,000 who fill the auditorium at every service. The new auditorium made the work of these speakers and conference leaders much easier than in former years with poorer equipment.

Mississippi made her contribution

in many ways. We had an attendance of 75 from our state. The bus ran carrying 20. We hope next year to have at least two buses bringing twice that many. All who are here this year (this is being written while at Ridgecrest), say "We are sure coming back next year." We truly hope they can make the second trip and many others make the first trip. A fifteen hundred mile trip including ten days full of adventure, spiritual and otherwise, for \$25.00 sounds like a dream, but it can be made a reality. Begin now to save your extra dimes and dollars to be one of the party in 1939.

This afternoon (Thursday) we had the Fun Parade of the States. Nearly every state gave a short "stunt." It was a three hour program of high-class entertainment that the full auditorium of spectators will laugh about many, many times. Brother Enete, missionary to Brazil, was there with Sammy, his doll, and my what a contribution "they" made. By the way brother and Mrs. Enete will be with us in our State B. T. U. Convention in November. We will be telling you about that convention soon. Already we have these friends just mentioned, Dr. Beagle of Atlanta, and a member of the Training Union department in Nashville signed up for the meeting. But we are thinking about Ridgecrest now. Check your calendar NOW, begin to save and plan NOW to attend NEXT year.

Study Course Record For This Year

For the first six months of this year we have issued 5,418 Training Union study course awards in Mississippi. If we can match that the second half of the year we will reach our goal for the year. Associations in which at least one church has had a study course this year are Bolivar, Calhoun, Chickasaw, Clarke, Clay, Columbus, Copiah, Covington, Deer Creek, Franklin, Grenada, Hinds - Warren, Jasper, Kemper, Kosciusko, Lafayette, Lauderdale, Lawrence, Leake, Lebanon, Leflore, Lee, Lincoln, Madison, Marion, Mississippi, Monroe, Montgomery, Neshoba, Newton, Noxubee, Oktibbeha County, Pearl River, Pike, Pontotoc, Rankin, Riverside, Scott, Simpson, Smith, Sunflower, Tallahatchie, Tippah, Union County, Walthall, Wayne, Winston, Yalobusha, Zion, Gulf Coast. There were twenty that did not issue a single award during the first six months of the year. Many of these have since then been added to the list, and we fully expect to close the year with a 100% record. You can look over the above list and see if your association is in the list, if not, you will help I am sure in putting your association on the list before the summer is over.

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What about YOU being a committee of one, using other help if necessary, to organize a brand new union in your own church, or better still in some church that now does not have even one B. Y. P. U. or B. A. U.? During the last year and half the Sunday School Board has given free literature to 5,000 newly organized B. Y. P. U.'s! 2,000 of these have been organized since January 1st this year. The board offers free literature for the first quarter to every newly organized union. The request for this, however, must be sent to Dr. Luther Holcomb, Baptist Sunday School Board, Nashville, Tenn. GO NOW and organize one, set up the fully graded Training Union if possible, get free literature for them for the first quarter, be a real missionary in your own association. Report the organization to your state secretary, sending names of leaders.

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Brother McKay is very popular and is on the job all of the time. The meetings were as a bee hive and all happy. There is a great future for them. Brother McKay and his wife are cultured and educated and consecrated and are busy for the Lord.

The other meeting was with our church at Silver Creek, our afternoon appointment. This is a large

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church and one hundred and twenty years old with about four hundred members. Here we had with us to preach, our son, W. L. Cooper of South Side church, Montgomery, Ala., and brother Ray Dykes of this community, but at the present from the Seminary of Louisville, Ky. He is a great singer and leader. Great crowds were in attendance on each service and many people saved. I baptized 30 this morning and some seven joined by letter. This was a great meeting and much good was accomplished. Some people were in attendance on this meeting who were baptized into this church 59 years ago, one of whom is a deacon of the church and others were visitors. All were happy and went away rejoicing.

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Mistress: "Why don't you keep the baby quiet, Kate?"

Kate: "I can't keep him quiet, ma'am, unless I let him make a noise."

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CAPUDINE

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Send all communications to Mrs. Frances L. Steele, Clinton, Miss.)

My dear children,
Speaking of D. V. B. S., as we have been for several weeks, I recently read of a boy in New Mexico who must be a hustler. His name is Buddy O'Hara and he is twelve years old. He was converted at a boy's camp and went home and won three of his boy friends to Christ. In his state the Baptists are not very strong in numbers, and among some there is great opposition to them. His church was having a Daily Bible school, and on Buddy's street there were twenty-seven boys and girls whose parents would not let them attend. Buddy, therefore, went to the school and found out what they did and how they did it, and then went home and put on a school in his own yard. Doesn't Buddy sound like a fine fellow?

Do you remember the story I told you about the little stream, which said "I shall be there," and the application I made of our being faithful at God's house? Well, I found the other side of it in rhyme and I'll give it to you.

"I forgot my Lord in the summer-time

Just the time I was needed most.

I was not away, but on each Lord's day

I just failed to be at my post.

I forgot my church in the summertime

As I lazily lay in bed.

While the faithful few had my work to do,

I was spiritually dead."

Wouldn't you rather be like the stream?

A nice letter from Jerry Clark tells us more of her D. V. B. S. She quotes a mighty good verse from Proverbs too. Arthur Cooper writes again and tells us folk are good to him. We are glad they are, aren't we? He also gives us a good verse from Proverbs. The more we read and study Proverbs, the more good verses we find.

Our financial report is low. We are grateful to everyone who has helped to make it as good as it is; and if you neglected or forgot to have a part in it this month, won't you remember to help in August? There is a young lady depending on us to help her get her training at the Baptist Bible Institute for special Christian work, and we cannot afford to disappoint her. Then there are the children at the orphanage that we love and want to help. Let us not fail them!

With love,

Mrs. Frances Steele

BIBLE STUDY

Proverbs 11:24, There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Dr. Clarence Ussher said that when he was a student in a school for preachers that he studied the passage from Malachi that says "Bring ye all the tithe into the storehouse." He thought that as he was giving himself to God in ministry that surely he was excused from bringing his tenth; besides, he thought, that God would not expect him to give a tenth, when all he had for his expenses was twenty dollars a month. He paid three dollars and fifty cents a week for meals and that left very little for laundry and car fare and necessary shoes and clothing. He put his hand in his pocket and took out all the money he had. It was three dollars and fifty cents; just the amount he needed to pay that week's board. Conscience told him that thirty-five cents of that was not his to use but if he took a tenth of it for the Lord, the three dollars and fifteen

cents left would not be enough to pay his board. He decided he would leave that with the Lord and he took a little box and marked it "Of all that thou shalt give me, I will surely give the tenth unto thee." Then he dropped thirty-five cents into it.

He spoke to no one about what he had done. The next day, the pastor of a church near the school he was attending, called him into his office and told him that a man in Chicago had sent him twenty dollars to give to any student he should select, and he had decided to give it to Clarence. When he received it, he put two dollars in his box and the rest was plenty to pay his board and buy shoes and clothing.

Later, he was without regular income for several months and he forgot about tithing and neglected his tithing box. A poor young man came to him with a hard luck story of, read need. He opened his purse and found that he had only two dollars himself. He gave one dollar to the young man. Then he went to his room and knelt and confessed to God his sin in failing to give Him His part no matter how small. Then he asked God to care for him. In about two days, he received a letter dated the day of his prayer, from one of his old professors. It contained a bank draft and this message: "The enclosed draft has come to me with the request that I send it to Clarence Ussher. I am as ignorant of its source as you are. If it meets a special need I should be glad to know of it." It did meet a special need and kept him going until he received other help. Many such experiences Dr. Ussher gave of God's honoring conscientious tithing.

Poplarville, Miss.,
July 21, 1938.

Dear Mrs. Steele,
I am back again to tell you of the last part of our Daily Vacation Bible school.

The last week we studied for commencement. Of course we had our regular lesson each morning. We gave a short play entitled "Mrs. Smith Goes to Bible School." I was Mrs. Smith. We also had some memory work and a sword drill. Our exhibits were very nice. I made a booklet and helped others make their aprons. The last day we ended with a big picnic. We had around the average of 42 each day.

I am sending a verse from Proverbs, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."

Love,

Jerry Clark.

I would not be surprised if everybody who reads this isn't wishing she could see you as "Mrs. Smith." I know it was a clever program closing an excellent Bible school.—F.L.S.

Morton, Miss.,
July 23, 1938.

Dear Mrs. Steele,
I guess you think I am not going to write you any more. I read the Baptist Record and some good books a cousin lets me have to read. People are good to me. A Miss Rushing, a teacher at Mississippi State College, sent me a card with a pretty house on it. Ora Nell Farmer sent a card with a lovely verse on it.

I cannot use my left arm and hand. I am paralyzed in my left side.

I think this verse in Proverbs, "Strength and honour are her clothing and she shall rejoice in time to come."

Yours very truly,

Arthur Cooper.

Although you suffer great physi-

cal distress, Arthur, I believe you find joy in the kindness of friends and comfort in the passages you read from God's word. I am sure you would appreciate an interest in the prayers of the members of the children's circle, wouldn't you?—F. L. S.

Puzzle

ARITHMETIC IN THE BIBLE

(Fill the blanks below with terms used in your arithmetic.)

1. Which of you by taking thought can one cubit to his stature?
2. It is like a grain of mustard seed, which, when it is sown in the earth, is than all the seeds that be in the earth.
3. And the of them that lapped, putting their hand to their mouth, were three hundred men.
4. And God said, Let there be a firmament, and let it the waters from the waters.
5. For I have given you an that ye should do as I have done to you.
6. And a great believed, and turned unto the Lord.
7. In blessing I will bless thee, and in I will thy seed as the stars of the heaven, and as the sand which is upon the seashore.
8. A soft turns away wrath: but grievous words stir up anger.
9. And the Lord to the church daily such as should be saved.
10. And I will harden Pharaoh's heart and my signs and my wonders in the land of Egypt.

FINANCIAL REPORT FOR JULY

Received:

For Orphanage—	
Ann Lipsey	\$.10
John Donell Bush .....	.10
F. L. S.	3.00
For B. B. I.—	
Mary Johnson Lipsey .....	.50
F. L. S.	3.00
For J. L. Clubs—	
J. L. Club No. 1,	
Fannie Mae Henley, leader....	2.00
J. L. Club No. 8,	
Mrs. M. G. Austin, leader....	1.00
J. L. Club No.	
Mary Sue Barron, leader.....	1.45
For Mrs. Julia T. Lipsey Memorial—	
Liberty Hill W.M.S.	2.00
Busy Bee S. S. Class., Magee..	.50
Jr. Dept. S. S., Sunflower.....	.50
Mary Johnson Lipsey .....	.50
Beth and Charles White.....	.10
Wahwee and Jacqueline	
Warren .....	.25

Total.....\$15.00

Disbursed

Check to Dr. W. W. Hamilton	
for B.B.I. scholarship.....	\$ 5.22
Check to Mr. W. G. Mize for	
Orphanage	5.43
Retained in bank for memorial	
fund	4.35

Total.....\$15.00

KEEPING BUSY

Have recently returned from Springfield church, south of Morton, Miss., the last of three meetings that I conducted on my last trip out.

Had a glorious time with the good people of Coffeeville. Although the pastor, brother R. L. Breland was in the Grenada Hospital, where he had been for almost three months, the people rallied to the meeting in a fine way. Twenty were added to the church in an eight day revival. We are glad to report that brother Breland is improving, rather slow 'tis true, but improving just the same. He hoped to be at home within a week or ten days from the time the revival closed.

Closing in Coffeeville on Thursday, July 7th, I went to Polkville for a short week, Rev. D. W. Moulder, pastor. We found the church somewhat divided over a re-organi-

zation that occurred some months ago. Also we found just about as many new religions and denominations as one could expect to find in such a small, rural section. Despite all these and the extremely hot weather and dusty roads, the house was filled to overflowing each evening with a great number outside, unable to get in the house. Fifteen were added to the church during the meeting. We closed there on the fifteenth.

Going immediately to old Springfield church we preached the first sermon on Saturday morning, the 16th, and closed out on the following Thursday, the 21st. Revival time is an event with this church that stands out in one's memory. For more than 60 years they have had their meeting beginning on Saturday before the third Sunday in July. People came from many surrounding states and from many parts of our own state for this occasion. Their procedure is morning service at 10:30, dinner on the ground and afternoon preaching at 2 p. m. This is their daily schedule during the meeting. I never preached so hard nor ate so much in such a short length of time. Thursday afternoon, at the close of the meeting, candidates awaiting baptism were carried to an open-air, concrete pool close beside a stream fed by springs at the fountain head. Dressing rooms near by make it the most ideal outdoor baptismal service it has been the writer's privilege to witness. Rev. C. O. Estes, pastor of Morton, is also pastor at Springfield. The field is well taken care of by brother Estes as he is on the job and the people love him. We had seven additions, all for baptism.

Beginning Sunday the 31st and going one week, I am to be with Rev. A. L. O'Brian at Moselle, then with brother C. C. Perry, Piney Grove church, south of Corinth. Following those meetings I go to be with Rev. W. S. Allen at Pass Christian and Bay St. Louis. Pray for the work of the evangelists. It will be deeply appreciated.

—M. E. Perry.

—BR—

We were with Pastor Turner in a meeting at Calvary in Perry County, recently. Had a good meeting. Seven accessions, all by baptism. The church was greatly revived.—Gaston G. Mooney.

Pastor Gaston Mooney recently welcomed 34 new members into Shelton church in Jones County, baptizing 30 of them. He was assisted in the meeting by Rev. G. W. Smith of Sallis. The church is going forward with construction of a Sunday school annex; will begin Sept. 5.

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Baptist Training Union

Aim—Training in Church Membership

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CAPUDINE

ORDINATION ADDRESS

—O—

(Continued from page 7)

To do this one must be in harmony with the mind of Christ and must know the Bible. It is not enough merely to know Christ in the hour of your conversion, but abide in Him and He in you. It is not enough to carry your Bible under your arm, but to have its truths accurately in your mind and its principles assimilated in your heart; not a mere proof-text externally quoted from a book, but its words and their significance warmly breathed from your heart.

The pastor is the proper officer to administer the two ordinances, baptism and the Lord's Supper. These are both spiritual and physical acts in which the pastor needs your assistance. You are the pastor's helpers, and on occasion, if necessary, in the absence of the pastor, by the direct will of the church, the deacon may perform either of these ordinances, with such assistance from others as required.

The pastor is the superintendent of discipline, both private and public within the membership of the local church, the presiding officer at meetings, the master of assemblies. He is the ranking officer, and the deacons are next in rank, simply for the sake of orderly ways of conducting the business of the church. This rank, this precedence, carries with it no superiority of person or of class or of super-sanctity, for all are simply brethren on a common level. "One is your Master, even Christ, all ye are brethren." Christ and all his people are all of the same family on earth and in heaven, only He is our elder brother.

The words in the Scriptures designate the minister and characterize him. "Elder" sets forth his precedence in order of service, whether he be young or old. "Bishop," overseer, supervisor, superintendent, marks him as the supervisor of discipline and of the general welfare of each member and of all the church. "Pastor" indicates the personal touch, as the shepherd of souls, who, like the Master, was compassionate for the individual in all his problems of life, and was "meek and lowly in heart" and easily got at by everybody. These qualities and duties and blessed services are especially to be exemplified in the pastor and deacons, expressive of the general feeling in the hearts of all the members.

As supervisor or superintendent of discipline of individuals and of the church, the pastor does not exercise control by his word of command, but simply and only by interpretation of the Scriptures as being the mind and will of Christ. The less government the better, in family, church and state. The best of all is self-government. "The love of Christ constraineth me."

Neither the church, nor any of its officers, as representatives of the church, should try to rule the civil government, national, state, or local, and should not be too eager to rush in and give the "sanctions of the church," either for or against, any matters or movements outside its own jurisdiction. It cheapens the church, alienates men you might win

to Christ, makes all the enemies of the issues the enemies of the church, divides the church itself. The Baptist church is the only pure democracy on God's footstool. Christ died for the sins of all the world, for all sinners. He did not die as a political or social reformer. There is room in His church for men of all kinds of various opinions. Let us strive to keep the church free from the unbalanced leaders, by attending to the business for which Christ redeemed it and commissioned it. This business is to save the lost, and to grow a type of personality "in the midst of a crooked and perverse generation," who should be the admiration and emulation of all those who are seeking the best way to live. The church through the ages and in all governments and environments shall be able to survive and flourish, if it sticks to the one simple function of growing the right kind of folks. It is not our business to regiment mass opinion, crush minorities, coerce the fearful, and make the Baptist church the "spearhead," the "shock-troops," for every sort of movement gotten up by men, for their ambition, greed or fame. It is not our business to out-vote the world. We must out-live it. That's the way Jesus did it! Though "the captains and the kings depart," His "way" and His "truth" and His "life" persist and shall prevail.

The special and distinctive service of the deacons is to look after all the business of the church. The church must have some in its body whose special function is to provide "ways and means" for its survival and its propagation. Christ did not endow his church or gather large sums for a financial foundation. Its only financial foundation is the joyous gifts (hilarious is the Greek word) and loyal sacrifices of those who love Him. To cultivate this spirit and to develop his people in the grace of giving is a part of the process of growing in grace and in the knowledge of Christ. The deacons have the special duty of devising "ways and means" of growing generous givers and of getting the money and disbursing it in the way well pleasing to Christ.

I have a picture of which I am very fond. It is George Washington, whose unimpeachable integrity and loyalty to truth and to human freedom have given him the rightful title, Father of his country. He is alone at Valley Forge. There he is, bowed on one knee, his hat and sword lying in the snow. He is praying. He has won many precarious decisions in battle. He is now awaiting the decision of Almighty God on the destiny of a nation. Congress would provide no funds. They were wrangling over ways of raising money, each representative juggling to shield his colony from taxation and throw the burden on the others. Washington's army starving and freezing and deserting the rank to return to the little cabin in the woods and save the starving families. The nation had no coin, no credit, no financial organization or system. Many of the people had given up all hope and were arrayed against any further effort. They ridiculed George Washington, his name was a by-word and a gibe in tap-room and market place, "Who

wants to fight? Let George do it!" But George got the decree from Almighty God. The infant nation just a-borning was saved when its heart had just begun to beat. We can't run the church on mere business acumen. We can't make people give merely by devising plans however apparently practical and reasonable. Somebody must go to Valley Forge.

While the pastor must supervise all the affairs of the church, his main concern must be given to spiritual services. His preaching must furnish spirit and motive for all the church life and work. The chief reason for meetings is the inspiration of the message from the pulpit. The pastor must bring a message of courage, comfort and inspiration from the word of God. He is the torch-bearer in the procession of thoughts and feelings. The deacons must attend to all business matters, lest his message be dimmed and his inspiration smothered in the smoke of earthly things. He is the runner with the message of life. The deacons must see that his course be not blocked with interferences, trivial diversions and multitudinous details.

Washington was fighting the battles of human liberty and praying at Valley Forge. Hamilton was constructing a financial system to provide the sinews of war and the credit of the nation. But there was not a penny even to start a bank account. Robert Morris laid on the altar of the nation his entire estate and all his wealth. All for human liberty. His name and his act should be remembered always in company with Washington's supreme gift to the nation.

The pastor needs the counsel of the deacons. His ideas and policies need someone who can receive his confidences. We never know our own thoughts fully till we have expressed them to someone and get a response. I always try my thinking first on Mrs. P'Pool. Her judgment is good, her criticism intelligent and appreciative of things that are excellent. This is to me one meaning of the Trinity. God communes with Himself in the person of His Son in the intercourse of the Holy Spirit.

I admire the strength of Old England. We as a nation should always cultivate the warmest amity between us and the other branch of this noble race. The strength of Britain is in her council of statesmen of the highest intelligence and integrity. Tennyson, in his dedication of his poems to Queen Victoria gives proper appreciation of them. "And statesmen at her councils met Who knew the seasons, when to take Occasion by the hand, and make

SUNDAY SCHOOL LITERATURE

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The bounds of freedom wider yet
By shaping some august decree,
Which kept her throne unshaken still,

Broad-based upon her people's will,
And compassed by the inviolate sea."

Brethren, you are the statesmen for this local Baptist church. Let it be your chief concern. Shield yourselves from any act or business or movement that would divert you from the saving of the lost and the building of the Kingdom.

The closing words are these: (Acts 6:7), "And the word of God increased; and the number of disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith." These words seem to show the natural consequences of a church well organized and working harmoniously following the ordination of deacons.

—BR—

PROGRESS AT PURVIS

—O—

Our revival began June 19th and closed June 29th. We had my brother, C. H. Hogan of Orange, Texas, to preach for us and Mr. C. R. Haire of New Orleans, La., to lead our singing. We had thirteen additions by letter and two by experience and baptism. I had just baptized two before our meeting, and have baptized four since the meeting, and have another waiting for baptism.

We recently reorganized our Cradle Roll and Beginners department with Mrs. D. A. Hogan as superintendent, and Mrs. T. W. Pylant and Miss Cozella Anderson, as assistants. The enrollment has greatly increased in this department. We also have a Home department with Mrs. R. I. Martin as superintendent, and Mrs. C. E. Wilson as secretary.

The enrollment in our Sunday school has increased about twenty-five per cent in the last three months.

I go to Seminary, July 24th, to be with brother T. W. Talkington in a meeting, and to Perkinston, July 31st, to be with brother R. H. Campbell. Pray for us that we may be faithful, and that the Lord may bless.

—D. A. Hogan, Pastor.

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IS THAT YOUR THOUGHT?

Bryan Simmons

Some days ago I approached a man with reference to a contribution to B. O. B. F. In the conversation he said, in brief, this: "Yes, I have been thinking about the Orphanage and I am interested in it; but I have not given anything and this is my reason: There are many people to whom you can go and get a contribution for the Orphanage who will not give to other causes; so I have decided to help the other causes while they help the Orphanage." That man is helping other causes liberally and I believe he will do something worthwhile for the Orphanage before our program is completed; but, on the grounds stated above, he has left the Orphanage out this year. Is that your thought?

Many men and women have disappointed me either by not responding or responding in smaller amounts than I had hoped for from them. I have often suspected and now I am asking if this is the ground or argument for their lack of support or for their comparatively small contributions. This thought or some other has staggered and almost stalled a program which is recognized as an emergency and one in which all claim to be interested. With buildings crumbling down on children whom we have pledged to help and protect, the response has been so restricted and meagre, since the first of January, that practically no relief could have been given had it not been for the good business management of the superintendent and his helpers and the foresight of some friends of the Orphanage who have been contributing to a building fund for some time.

That fund and the funds gathered this year will all be used up by the time the dormitory now under construction is completed. Then construction will have to stop unless our people respond generally and liberally. Our pledge is "We pay as we build. No debt, no interest account."

To stop construction now means to leave some children in a building already condemned, to leave our dining room and kitchen partly demolished and what is left, in a desolate condition and leave scores of destitute children out in need and often in bad environment because we have no place to house them.

As unbelievable as it may sound to you, it is a fact that the Orphanage has never received general support. It is just as true that the gifts of people "who will help the Orphanage when they will not help other causes," are, as a rule, so small that we would never be able to complete our program. We welcome gifts of whatever size and from whatever source. We prize many small but sacrificial offerings and we are happy to acknowledge several comparatively large donations.

The purpose of this article is to disabuse your mind of the idea that everybody is going to help and you need not worry or give largely. Such a thought continues to imperil the lives of the children we have promised to shelter and protect, as well

as imperiling the honor and integrity of a great denomination.

It has been done in the past and some one family, now, could relieve the situation by providing funds for another dormitory. Thirty Baptist men and women could and should give an average of \$1,000.00 each towards the administration building and make it possible for us to get out of our disheveled and dangerous kitchen and dining room before winter swoops down on us.

DON'T LEAVE IT TO THE OTHER FELLOW. HELP ALL YOU CAN. HELP AS SOON AS YOU CAN.

ANYBODY CAN BE SAVED IN A MINUTE

The thing that keeps a lot of folks from being saved is, they get the idea that being saved is a hard thing to do; that there is a lot of things to give up, and a lot of praying and getting ready to do. And they think that it is such a complicated affair that they are afraid to try to start. There never was a bigger mistaken idea in the world.

Why, anybody in the world can be saved in a moment of time, without quitting anything, without giving up anything, without doing anything.

You do not have to quit sin,—if we did nobody would ever be saved—you do not have to pray, you do not have to reform,—if you are drunk you do not even have to wait 'till you get sober. You can be saved anytime, anywhere. Now, I make this assertion boldly, and if I can not prove it by God Himself then I will take it back. But if I can show you where God says I have told you the truth, then you owe it to your own soul to stop and consider it.

All right, I will quote to you "God's word" written by the Apostle Paul under the inspiration of the Holy Spirit: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." II Cor. 5:18-21.

So you see, when Christ died for our sins, God was reconciled toward every sinner. What does it mean that God was reconciled? It means that He was satisfied with the sacrifice that Christ made for us, for our sins. Now then since God was reconciled and is satisfied with the offering that Christ made for us, then all He asks us to do is to also be satisfied with it, as God is, and that is all there is to it.

If God is willing to forgive all your sins and not even impute them to you by virtue of Christ taking your place as your substitute, then surely you ought to be willing for Him to do it. Are you? Then if you are, then all you have to do is to be willing and receive Him as your

sacrifice, as your substitute, as your Saviour, and it is all done: God is satisfied with what Christ has done for you in your room and stead and you are satisfied with what Christ has done for you; therefore you are saved forever.

You can be saved in less time than a minute: all you have to do is to be willing and satisfied to be saved God's way, that is by grace and accept salvation as God's gift and it is all done; and your name is written in heaven while the angels rejoice. But as long as you hold back and refuse to be reconciled by what Christ did for you, but want to do something to help out in the matter, just so long you can not be reconciled.

You do not have to beg God for mercy, for He is standing with outstretched arms ready to save you now, and He begs you "Be ye reconciled to God."

—J. E. Heath

Duck Hill, Miss.

NO CIGARETTES, NO LIQUOR AT BLUE MOUNTAIN COLLEGE

No cigarettes, no alcoholic beverages, regular hours, sufficient rest, scientifically planned diet, properly exercised bodies, adequate relaxation, wholesome recreation, and trained minds, bring girls through the four most delicate years of their lives at Blue Mountain College, the years in which they are emerging from girlhood into womanhood, healthy in body, cultured in mind, refreshed in spirit.

Character, scholarship, personality, and leadership are the qualities sought and developed at Blue Mountain. Emphasis is placed more on making a life than on making a living—more concern being evidenced for posterity than for prosperity.

B. M. C. Healthful

It is healthful at Blue Mountain College. Located on one of the highest elevations in Mississippi the air is pure. From copious mountain springs gushes cold, sparkling water of exceptional purity, said by chemists to be "superior to distilled water." The forty acre campus, a plateau in one area, rolling grassy slopes in others, and with that part of it which contains the dell and the lake still in its natural wooded state, provides an ideal setting for study, meditation, rest, and play.

The insurance agent asked the prospect: "Did you ever have appendicitis?"

"Well," replied the prospect, "I was operated on, but I have never been quite certain whether it was appendicitis or professional curiosity."—Ex.

MOSS POINT

We closed last night one of the most successful revivals our church has experienced in many years. We had the pleasure of having with us Dr. H. L. Martin of Senatobia. He preached twice daily for eight days with great power, pathos and appeal. Although it rained almost continually throughout the meeting the people came and congregations were good. Thirty-seven new members were received; thirty-five of them for baptism. Mrs. Mack Duke, primary superintendent, directed a large children's choir. This kept the children coming and contributed much to the services. Mrs. L. B. Robinson presided at our new Hammond organ with a splendid adult choir. The song services were spiritual, up-lifting and enjoyed by all. They prepared us for the wonderful message Dr. Martin brought us. We feel we have had a real revival that will enable us to accomplish more in the Lord's work. Thanks be to God.

—J. F. Brock, Pastor

"You look very much like a minister," said a man who met Woodrow Wilson in England many years ago. "Have you ever been taken for one?"

"No," answered Mr. Wilson, "but I have been treated like one."

"How is that?" asked the man. "I had a job once," replied the educator, "where I waited for my salary six months."

The chief of the village fire brigade was making his report to the chairman of the village council.

"Yes, sir," he said proudly, "we put out the fire just 10 minutes after we got there."

"Very praiseworthy," said the chairman. "Had it got a good start of you?"

"I should say it had," said the fire chief. "When we got there only the foundation was standing."—Ex.

John: "What is truth?"

Pa: "What you hear when two women are having a row."—Ex.

Extra large—

Summer Profits for Women's Organizations

Write at once for folder describing most attractive offer ever made by this company. Learn how your organization can earn those needed funds more quickly, more easily. Offer lasts for limited time only. Mail card today to Metal Sponge Sales Corporation, Lehigh Avenue and Mascher Street, Philadelphia, Pa.

Gottschalk's METAL SPONGE

Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cents. At drug stores. (Adv.)

RESCUE MISSION BRIEFS

Mississippi Baptists have been through these years very gracious in their attitude to the work being done in this Mission. Scores of times their generous help has cheered my heart and relieved me from the embarrassment of not being able to meet the daily expenses of the work. And I feel to hope that there will be no decrease in their heart's interest in it. One pretty good reason for that confidence lies in the fact that Mississippi has sent us more unwedded expectant mothers than any other of the eleven states sending such to us.

Your associations will soon be meeting. You have been exceedingly generous in giving me hearty welcome to your meetings, and I feel sure you would do so again, but I could only meet a few of them, as I want to be in some other states also. Would it not, therefore, be a good plan to arrange in your program a place for the Rescue Mission and let pastors and others have something to say about it? For several pastors have sent us their unfortunate girls. It costs us an average of about seventy-five dollars for every girl carried through her regular period here. Nearly every one has been cared for without charge, as they have been unable to pay anything. But some one has to pay, as all know. This month designated funds for the Woman's Emergency Home fell short of actual expenses by over fifty dollars. There is no real need for us to suffer any embarrassment for lack of means of meeting the expenses of this unique and Christly line of Mission work. Folks believe in it and want to help it. But they need to have their attention called to it and opportunities given them for helping.

In the month of January forty-four different states were represented by the men coming to the Mission and there were 1,347 new men that had never been with us before, and since the first of January we have already had 333 professions of faith and are hoping that we shall again reach six hundred or more before the end of the year. Do you know any better investment in the souls and lives of men and women than is afforded by this Mission?

—J. W. Newbrough

740 Esplanade Ave.,
New Orleans, La.

—BR—
**TO THE PEOPLE OF THE TENTH
CHANCERY COURT DISTRICT**
Address of Chancellor Ben Stevens

Now, that I have been officially nominated as your chancellor for the ensuing four year term, I wish to express to you my sincerest thanks for your kind expression of confidence in my record as chancellor by so re-electing me without opposition. I have endeavored to render you the best of my talents and abilities in the discharge of my duties, and while I have felt my own unworthiness of your many generousities, I have also realized my increased responsibility to you in the discharge of my duties. I cannot find words adequately to express to you my appreciation for this.

I wish to thank the lawyers, officers of the court and those who have had business in the court for the splendid cooperation they have accorded me in my efforts to operate your chancery court in a business-like and economical manner. They deserve public commendation for this.

I am very proud of the progress that has been made in the administration of the estates of deceased persons, children and of those who suffer under legal disabilities. Each chancery clerk in the district has installed and kept a probate docket which has made possible the successful handling of these estates. The proper administration of these estates is to me one of the most sacred duties of the chancery court.

We read in the sacred volumes of the unprofitable servant who wrapped his talents in a napkin and buried them in the ground, and so it is that the public servant is as unprofitable who fails to give to the people the benefit of all experience gained by him in the discharge of his duties. The chancellor is required to deal with a large number of children who are cast upon society and brought into court, in a large number of cases, through no fault of their own. Realizing the inadequacy of our laws and means of the intelligent and successful handling of such children, I requested several unselfish persons to make a thorough survey of the child welfare problem in one county of the district. This survey is almost completed, and will be released to the public in the near future, and I am confident that a more practicable plan will result therefrom for dealing with this problem throughout the district.

When I asked you four years ago to honor me with this office, I promised you that I would administer the business of their great court of equity without fear or favor, and in strict accordance with the constitution and laws of the state, and that I would do equal right to the poor and to the rich. I have honestly and conscientiously endeavored to keep faith with my promise and the oath of my office. Realizing that it is human to err and divine to forgive, I sincerely beseech the prayers of all, that divine providence will guide and strengthen me in the continuance of my duties as your chancellor.

I again pledge you faithful, energetic, competent and impartial service and that I will decide all causes upon the law and facts publicly produced in open court. No person with a just cause or a righteous defense should be afraid to enter a court conducted along these lines.

With a heart of thanksgiving, I am

Sincerely yours,
Ben Stevens.

—BR—
We have just completed the Baptist annual meeting at Madison Station, with the Rev. David T. Cranford of Rosedale, doing the preaching and Mr. Gresham Lowrey of Davis Memorial Baptist Church in Jackson, directing the singing. There was a real spiritual awakening with all the community cooperating.—S. T. Smith, Pastor.

RESOLUTION

Whereas, it has pleased our heavenly Father to call from our midst our beloved brother, J. R. Gallaway, and because of our intimate relations with him in our church and Sunday school, it becomes eminently befitting that we express our appreciations of him, therefore,

Resolved, that his removal from us leaves a vacancy that will be deeply realized by Union Baptist Church and the Men's Sunday school class, and that we extend our deep sympathy to the bereaved relatives, and that a copy of these resolutions be spread upon the records of our church, a copy sent to the Union Appeal and The Baptist Record and a copy to the bereaved family.

Rev. S. E. McAdory
Mr. W. N. McLemore
Mr. H. L. Majors

—BR—
RESOLUTION

Whereas, it has pleased our heavenly Father to call from our midst another one of our beloved brothers, J. S. Grady, and because of our intimate relations with him in our church and Sunday school, it becomes eminently befitting that we express our appreciations of him; therefore,

Be it resolved, that his removal from our midst leaves a vacancy that will be deeply realized by Union Baptist Church, Sunday school and community, because of the many fine virtues within him, and that we hereby extend to the bereaved family our deep sympathy, and that a copy of this resolution be spread upon the minutes of our church, a copy sent to the bereaved family, a copy to the Union Appeal, and a copy to The Baptist Record for publication.

Rev. S. E. McAdory
Mr. W. N. McLemore
Mr. H. L. Majors

—BR—
Pastor R. A. Morris welcomed six into the Newton church Sunday, five by letter and one by baptism. The week before he was with brother H. H. Bethune in a meeting at Bethel church; four additions.

Some news items which have come to us are late getting into the Record, because of absence of the editor from the office for eight days out of the past two weeks. We are sorry of the delay. Bear with us and send on the news.

Pastor J. R. Eubanks writes that after the editor left the meeting went on for three days and three others joined the church, making a total of ten for baptism and four by letter added to the original membership of 22 in the new Tabernacle Baptist Church in Greenville. The Baptist Record goes to every family in the church, 18 families. All are happy.

Our new church, Tabernacle Baptist Church, of Greenville, begins right with having The Baptist Record, our state paper, going to every family. Be sure you read all of it, and you will be a happier and more useful Christian. The pastor's heart has been made glad with the evidence of God's goodness to us. Let us show Him our gratitude in joyous service.—J. R. Eubanks, Pastor.

Rev. T. R. Hammons, pastor at Walnut has just returned from Texas where he led in a revival resulting in 21 additions. He has just completed a good meeting at Providence church in Tippah County.

Last Sunday Philadelphia had 7 additions. They also have the first Standard Intermediate department in Mississippi. And since 1936 Philadelphia has had the EVERY FAMILY plan. Progress and the E. F. plan go hand in hand.

Why the discrimination? The beer and wine act was forced on Mississippi without a vote of the people. Now a bill proposes to let communities that want legal liquor vote it in. "O! Consistency, thou art a jewel."

From a daily paper we learn that the new Bay Springs Baptist Church is rapidly nearing completion. The estimated cost is \$14,000, is built of brick, has an auditorium seating 500 and departments to take care of a well graded Sunday school.

From the daily papers we learn that the First Baptist Church at Oxford under the leadership of Dr. F. M. Purser, pastor, plans the immediate erection of a new church plant to cost approximately \$50,000. (Progress seems to follow the Record—Oxford has a large list of Record readers.—A.L.G.)

Scotchie McCall preached for the Pearl Valley (Neshoba County), saints last Saturday and there were 82 reconsecrations and two additions. Sunday saw another addition. A B. T. U. already functions and they now plan to organize a Sunday school, and to put the Record in every home.

In less than 12 months 113 have been received for baptism at Roundaway church by the pastor, Rev. W. Clyde Hankins, who preaches for them every Saturday night and Sunday afternoon. We would like to know if there are other churches in Mississippi that have had over 100 for baptism in the last twelve months.

Our meeting closed at Crystal Springs (Walthall County), Friday night. A great spiritual awakening. Brother Willis Corkern of Baton Rouge, La., did the preaching, a former pastor of Crystal Springs, one of our best preachers. We enjoyed him thoroughly. We are in our meeting at New Zion this week. Brother Cooper of Tylertown is doing our preaching. We all dearly love brother Cooper. Our work is going fine. The pastor preached for brother Cooper in Tylertown Sunday night while he came here. Pray for us.—Chas. L. McKay, Pastor.

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